







A

MANUAL OF PUSHTU

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AUTHOR'S PREFACE.



SINCE I have been President of the Central Committee of Examination in Pushto, I have had many inquiries from students of the language as to what books they should get, and whether I could recommend any guide or manual giving a progressive course of lessons and based on the requirements of the Lower and Higher Standard Examinations. I have examined every book I could get hold of on the subject, and have not succeeded in finding what my correspondents ask for, and the idea has thus been suggested to me to produce a manual modelled on "Clarke's Persian Manual," which, with the official text books (the *Ganj-i-Pukhto* and *Tarikh-i-Mahmud-i-Ghaznavi*) and a dictionary, will enable a student to study

the language with the assistance of any fairly intelligent Pathan he may come across, even if he is unable to procure the services of a trained Munshi.

There have been up to date three Pushtu Grammars published, viz., TRUMPP'S (1873), RAVERTY'S (1860), and BELLEW'S (1867). They are expensive, not easily obtained, and are far above the heads of beginners. Besides, they are grammars pure and simple, and in no sense "Guides" or "Manuals."

Before writing the short grammar which forms Part I. of this book I studied these grammars very carefully, and take this opportunity of expressing my indebtedness to their authors.

Major Raverty, the author of the grammar, has also produced a "Pushto Manual," but it is written throughout in the Roman character, which detracts very much from its value, as no two people agree as to the transliteration of Pushtu.

In addition to the above, many Munshis in India have published Pushtu "Guides," "Vocabularies," "Phrase-books," and "Sentences."

Those which I have examined have appeared to me to be valueless. They consist of masses of words, sentences and phrases strung together indiscriminately.

Twenty, and even ten years ago, Pushtu was looked upon as an exceedingly difficult language. Few Europeans attempted to learn it, and the teaching was in the hands of three or four Munshis in Peshawar. Within the last ten years, however, there has been a great rush to learn Pushtu, and to meet the demand the number of Munshis has increased out of all proportion. The number of really good Pushtu teachers in the Punjab could almost be counted on the fingers of one hand, but every fairly educated man who has a smattering of English and Pushtu considers himself qualified to set up in business as a Munshi. Very few of these last have any knowledge of grammar or of teaching, and they are only capable of giving the meanings of words and phrases in the text-books, and of correcting, after a fashion, the student's compositions. They are useful enough for these purposes, but learning under such tuition is a slow business.

I hope this Manual will, by supplying a system, enable the student to get better results than before.

The student should be particular to learn his pronunciation from a genuine Pathan. If his Munshi is a Pathan by birth, so much the better; but to many of the Munshis I have met, Pushtu is a foreign language, and although they can in most cases talk fluently enough, their pronunciation is sometimes vile. Unless his Munshi is a Pathan, the student is advised to read the short phrases in the examples and exercises of Part II., Chapter I., and the "colloquial sentences" of Part III. over to his orderly, his chokidar, or to any other Pathan he may have in his service, and to make him repeat the phrases after him, carefully noting the pronunciation. There are few places in Northern India where a Pathan (a retired Sepoy for choice) cannot be got on a small wage to practise on.

The Manual is divided into three parts:—

PART I. A concise grammar, original as far as it is possible for a grammar to be so, digested from every other work on the subject available.

PART II.—Chapter I. A graduated course of thirty lessons (including vocabulary and examples) and exercises, starting with elementary phrases and working up to a more advanced standard. (The first twenty of these lessons will be found sufficient for a beginner, who is a candidate for the Lower Standard Examination.)

Chapter II. Thirty exercises for more advanced pupils, being passages set for translation into Pushtu in the Higher Standard Examinations of the last fifteen years.

PART III. Colloquial sentences, being the whole of the papers of colloquial sentences set in the Higher Standard Examinations of the last fifteen years rendered into idiomatic Pushtu.

APPENDICES,

- I. Comparative table of types of Pushtu Intransitive Verbs.
- II. Comparative table of types of Pushtu Transitive Verbs.
- III. The Regulations for Examinations in Pushtu.

The candidate for the Higher Standard Examination is advised to first study the grammar thoroughly and to read part of the text-books to familiarize himself with the character; then to work steadily through the lessons and exercises in Part II., Chapter I., at the same time translating into English the Pushtu sentences in Part III., and correcting them by means of the English version. If he does one lesson and one paper of sentences a day, this will take him a month. He should then go through the exercises in Part II., Chapter II., and at the same time translate into Pushtu the English sentences in Part III., correcting his translation by means of the Pushtu version.

Each of the thirty papers of colloquial sentences in Part III. contains an average of fifty sentences. The total, therefore, is some 1,500 sentences. If the candidate takes the trouble to master these, he will have acquired a very varied and extensive vocabulary.

There is a certain amount of repetition in the various papers which form Part III., but I have thought it better to leave them as they are.

The form of the sentences constantly varies, and the sentences cover every subject on which a European would be likely to converse with a Pathan.

There are probably many defects in this work, though everything that care could do to prevent mistakes has been done. Any suggestions as to improvements, and the pointing out of any slips or omissions, will be received with gratitude, and will be made use of should the Manual ever reach a second edition.

In conclusion, I would express my gratitude to the Punjab Government, who have kindly allowed me to make use of the examination papers set by their orders during the last fifteen years; also to my collaborator QAZI ABDUL GHANI KHAN (son of QAZI MAHMUD KHAN of Peshawar), who assisted me in writing the grammar, and who undertook the translation into Pushtu of the sentences in Part III.; and to SAHIBZADA ABDUL QAYUM, whose unrivalled knowledge of Pushtu was always at the disposal of the joint authors.

I mention the names of these two gentlemen

not only on account of their share in the production of this little work, but as a *guarantee* that the Pushtu rendering of the sentences is idiomatic as well as grammatical.

G. ROOS-KEPPEL,
Captain.

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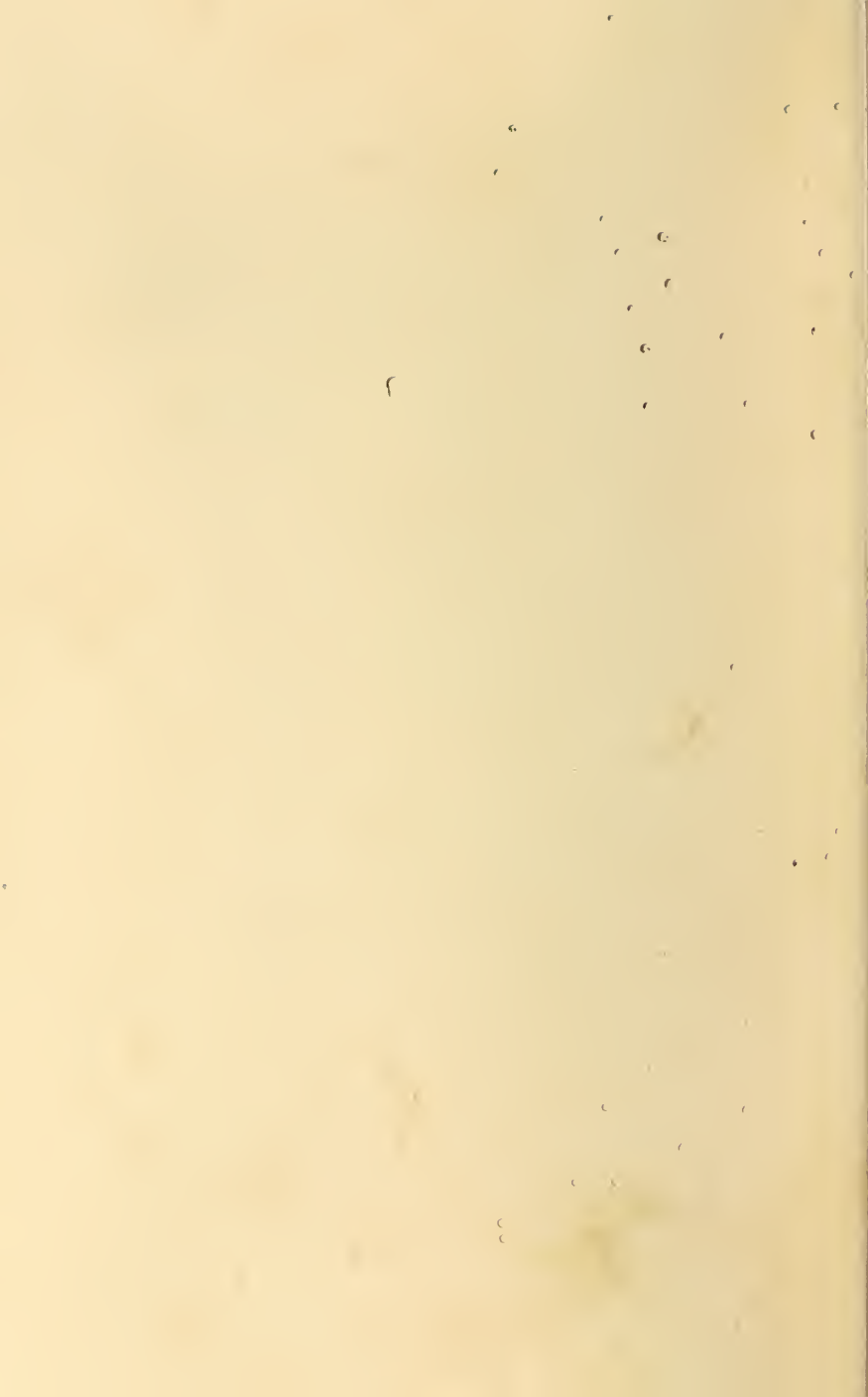
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PART I.

PUSHTU GRAMMAR.



PART I.
PUSHTU GRAMMAR.

SECTION I.

ON THE LETTERS AND PARTS OF SPEECH.

1. The Pushtu alphabet consists of forty letters. Of these seven are purely Pushtu, viz. :

پ or پ and بن بر د ش ت

Eight are purely Arabic, viz. :

ق and ع ظ ط ض ص ح ث

Four are common to Pushtu, Hindi, and Persian, but are not found in Arabic, viz. :

گ and ژ چ پ

Four are common to Pushtu, Arabic, and Persian, but not to Hindi, viz. :

ع and ز د خ

The remaining seventeen are common to Pushtu, Persian, Arabic, and Hindi.

2. These forty letters are to be considered as consonants, and are written from right to left.

3. The letters vary in form, as in Urdu, according to their position in the formation of a word, assuming the same initial, medial, and final forms.

4. In the following table, Column I. shows the form of the letter ; Column II. its name in the Roman character ; Column III. the corresponding English letter or power ; and Column IV. examples of the initial, medial, and final forms.

THE PUSHTU ALPHABET.

I. FORM	II. NAME	III. POWER	IV. EXAMPLES OF FORM		
			FINAL	MEDIAL	INITIAL
ا	Alif	<i>a</i> , as in English	نیا	بان	آس
ب	Bé	<i>b</i> , as in English	درب	صبا	بند
پ	Pé	<i>p</i> , as in English	خړپ	خپه	پوزه
ت	Té	<i>t</i> , soft dental	قوت	چغده	تود
ټ	Té	<i>t</i> , hard palatal	غټ	خټه	ټوپ
ث	Sé	<i>s</i> (soft), as in <i>the</i>	باغټ	اښات	ثواب
خ	Tsé or Tzim	<i>ts</i> or <i>tz</i>	هيڅ or ميخ	خمټي or زخمير	خړك or خما
ج	Jim	<i>j</i> , as in English	موج	اجاره	جوار
چ	Ché	<i>ch</i> , as in English	پوچ	پچه	چړو کي
ح	Hé	<i>h</i> , strongly aspirated	روح	رحمت	حال
خ	Khé	<i>kh</i> , guttural, as in Scotch <i>loch</i>	تريخ	سخي	خوړ
د	Dál	<i>d</i> , as in English	فرياد	ددمه	دمارو
ډ	Ddál	<i>d</i> (hard), as <i>dd</i>	گډوډ	هدوگي	ډم
ذ	Zál	<i>z</i> , as in English	تعويذ	لذبت	ذمه
ر	Ré	<i>r</i> , as in English	ټور	نرخ	رنښتيا
ړ	Rré	<i>r</i> (hard), as <i>rr</i>	لړلړ	مړوند	ړوند
ز	Zé	<i>z</i> , as in English	گوز	مزرعي	زمکه
ژ	Jzé	as <i>s</i> in <i>pleasure</i>	موند	کوژدنه	ژمي
ږ	Gay	<i>g</i> , as in English	خوړ	مړه	ږیره
س	Sin	<i>s</i> , as in English	لاس	آسپه	سپين
ش	Shin	<i>sh</i> , as in English	ويش	پيشو	شپه

THE PUSHTU ALPHABET

I. FORM	II. NAME	III. POWER	IV. EXAMPLES OF FORM		
			FINAL	MEDIAL	INITIAL
خ	khīn	<i>kh</i> , guttural, as in <i>loch</i>	اوبښ	اندېښنه	ښه
ص	swad	<i>s</i> (soft), as in <i>dissolve</i>	قميص	قصه	صحرا
ض	zwad	<i>z</i> , as in English	عرض	مضبوط	ضمانت
ط	toë	<i>t</i> , slightly aspirated	سُقراط	مَطَلَب	طبيب
ظ	zoë	<i>z</i> , slightly aspirated	حافظ	حفاظت	ظلم
ع	'ain	<i>a</i> , broad	منع	مُعْتَبَر	عالم
غ	ghain	<i>gh</i> , guttural	روغ	پيغله	غيا
ف	fé	<i>f</i> , as in English	انصاف	تفصيل	فصل
ق	qāf	<i>q</i> , as in English	پدق	رُقعه	قلم
ک	kāf	<i>k</i> , as in English	پاک	مکر	کرښه
گ	gāf	<i>g</i> (hard), as in Eng.	رنگ	پگړي	گڼل
ل	lām	<i>l</i> , as in English	خپل	ملا	نرم
م	mīm	<i>m</i> , as in English	زیم	رعبه	مور
ن	nūn	<i>n</i> , as in English	شپون	امانت	نن
ڼ	nūnr	<i>nr</i> , nasal	چندن	رڼا	none
و	wāo	<i>o, ow, u, or w</i> , acc. to the vowel-points	تړيو	لوري	وړيا
ه	hé	<i>h</i> , as in English	شکه	مُهر	ها
ء	hamza	<i>ai</i> , used generally in conjunction with <i>ي</i> broadening the sound	آشناي	آئينه	none
ي	yé	<i>e, i, y, or 'a</i> , acc. to the vowel-points.	خولي	ميوه	يو

5. Although all the 40 letters of the Pushtu alphabet are used as consonants, the letters λ , ω , and ي are also used as vowels, either with or without the vowel-points or short vowels Zabar ($\underline{\quad}$), Zér ($\overline{\quad}$), and Pesh ($\overset{\prime}{\quad}$), or in conjunction with hamzá ء .

The vowel-points Zabar ($\underline{\quad}$), Zer ($\overline{\quad}$) and Pesh ($\overset{\prime}{\quad}$), are the real vowels of the language, though in Pushtu MSS. the consonants λ , ω , and ي are indiscriminately used in place of them.

If not followed by λ , ω , or ي , the vowel-points represent the short vowels; viz.:

$\underline{\quad}$ = \check{a}	thus	λ	pronounced $r\check{a}$
$\overline{\quad}$ = \check{i}	thus	ω	pronounced $r\check{i}$
$\overset{\prime}{\quad}$ = \check{u} or \check{o}	thus	ي	pronounced $r\check{u}$

These short vowels can only be used in the middle or at end of a syllable, as the syllable must invariably begin with a consonant.

If followed by λ , ω , or ي , the vowel-points represent the long vowels; viz.:

$\bar{\quad}$ = \bar{a}	thus	λ	pronounced $r\bar{a}$
$\bar{\text{ي}}$ = \bar{e}	thus	ω	pronounced $r\bar{e}$
$\bar{\omega}$ = \bar{u} or \bar{o}	thus	ي	pronounced $r\bar{o}$

When $\underline{\quad}$ is followed by ω , or ي , a diphthong is formed; for example—

$\underline{\omega}$ = au or ou ,	pronounced as in <i>bough</i>
$\underline{\text{ي}}$ = ai or æ ,	pronounced as <i>Eh</i> .

When ω and ي “majhul” are written they have no accompanying vowel-points, this signifying that these vowels should not be strongly accentuated in pronunciation; for example—

ټوډ *hot*, pronounced *tōd*

ګڼر چاپېر, *round about*, pronounced *gēr chāpēr*

Thus we have ten vowel-sounds, viz.: the three short, represented by the vowel-points $_$, $_$ and $_$ not followed by ا, و, and ي; the three long, represented by the same vowel-points when followed by ا, و, and ي; the two diphthongs, formed by the combination of $_$ with و, and ي respectively; and the two *majhul* vowels, when و, and ي are written without vowel-points, the short vowel which should precede them being understood.

DESCRIPTION.	EXAMPLE.	HOW PRONOUNCED IN ENGLISH.
Short Vowels	1. خَر <i>an ass</i>	khār, or khūr like <i>burr</i>
	2. زَن <i>the chin</i>	zīna, like <i>sinner</i>
	3. رَو <i>raw sugar</i>	gūr, like French <i>jour</i> only shorter
Long Vowels	1. بَاد <i>wind</i>	bād, like <i>bard</i>
	2. بَرِيد <i>a boundary</i>	brēd, like <i>breed</i>
	3. بُوډ <i>produce</i>	būd, like <i>food</i>
Diphthongs	1. قَوْل <i>a promise</i>	kāōl, like <i>bough</i>
	2. سَوِيل <i>a flock of birds</i>	sæl, like Norwegian <i>Sæter</i>
"Majhul"	1. تَوِل <i>weight</i>	tōl, like <i>bowl</i>
	2. خَوِيل <i>a tribe</i>	khèl, like <i>male</i> only less accentuated.

6. In addition to these vowels there are certain signs used with consonants to modify their sound; they are:—

(i.) “madda,” only used with l (alif); it lengthens the sound. Thus, لَوْلَا *to turn round*, has a very long \bar{a} sound, thus, $\bar{a}\bar{a}r\bar{a}w\bar{a}l$.

(ii.) “tashdīd” is an Arabic sign causing the consonant over which it is placed to sound double; thus, إِتْفَاقٌ *a chance*, has a double t sound, thus, $it\text{-}tifaq$.

(iii.) “wasl,” an Arabic sign of union, connecting the al- at the beginning of an Arabic word with the vowel-sound of the last letter of the preceding word. This sign is only used in words of purely Arabic origin.

(iv.) In purely Arabic words the vowels *zabar*, *zer* and *pesh* (َ ِ) are frequently doubled at the end of a word, thus نَ نِ نٍ . This is the symbol which denotes that these words should terminate in n ; thus, إِتْفَاقًا $it\text{-}tifaq\bar{a}$, *by chance*.

SECTION II.

THE PARTS OF SPEECH.

7. In Pushtu, as in Persian and Arabic, there are but three parts of speech, viz. : the Noun, the Verb, and the Particle.

8. There is no article corresponding with *the*, *a* or *an* in English, the article being inherent in its noun ; though it is sometimes expressed by the indefinite numeral y (*one*) for the indefinite article, or by the demonstrative pronoun b or a (*this*) for the definite article.

CHAPTER I.

THE NOUN.

9. A noun is a word denoting the name of an object ; it has an independent meaning, and does not indicate time. It comprises substantives, adjectives, numeral nouns, pronouns, and participles past and present.

10. In Pushtu the noun has two genders, the masculine and the feminine ; two numbers, the singular and the plural ; and eight cases, viz. :

- | | |
|----------------|--------------------|
| (1) Nominative | (abbreviation N.). |
| (2) Accusative | („ Ac.). |

- (3) Instrumental or Formative (abbreviation In.).
 (4) Genitive (" " G.).
 (5) Dative (" " D.).
 (6) Ablative (" " Ab.).
 (7) Locative (" " L.).
 (8) Vocative (" " V.).

GENDER.

11. Males are masculine, females are feminine; in other words the gender is determined by the termination of the nominative singular.

12. All nouns of the masculine gender terminate in the nominative singular in one of the following ways:—

(i.) All nouns ending in ز (*hé zāhir*), in ي , and those ending in ي (*ye ma'rif*), which denote a profession or occupation, are almost invariably masculine. Examples:—

NOUNS ENDING IN ز	NOUNS ENDING IN ي	NOUNS ENDING IN ي WHICH DENOTE A PROFESSION.
ويښنده <i>hair</i>	كانډي <i>a stone</i>	مروچي <i>a cobbler</i>
قارغه <i>crow</i>	آرښي <i>a brother-</i> <i>in-law</i>	توپچي <i>a marks-</i> <i>man</i>
ماغززه <i>brains</i>	لوبڼي <i>a basin</i>	چرسې <i>a chars-</i> <i>smoker</i>
اوبه and چاره &c. being exceptions.		

(ii.) Most nouns terminating in a consonant are masculine. Example:—

آس etc. , خوراک , خوب , گُډمک

To this rule, however, there are many exceptions. In a good many of the exceptions the noun is feminine because it denotes a female, such as خور a sister, لور a daughter, ترور an aunt; these we can disregard as obvious. Of the exceptions the following are the more important:—

پرستن	a quilt	F	گاھر	a herd	F
پلټن	a regiment	F	لار	a road	F
خرمن	a skin	F	لمن	a skirt	F
ځنګل	the elbow	F	لنګور	a spun	F
خارو	a cockspur	F	لږبېشت	a space	F
خپر	the palm	F	زمکه	the land	F
درشل	frame of a door	F	منګل	a paw	F
زانګو	a swing	F	عیداشت	a month	F
رېمنز	a comb	F	میلچن	a mill	F
سټن	a needle	F	ورشو	a pasture	F
سوم	eye of a needle	F	ورځ	a day	F
سغ	a cave	F	ورځ	a cloud	F

13. Names of animals ending in the consonant are *generis communis*. Example:—

بیزو a monkey. میلو a bear.
پیشو a cat. تارو a francolin.

14. All nouns of the feminine gender terminate in the nominative singular in one of the following ways :—

(i.) Nouns which terminate in *ﺺ* (hé khafi), in *ﻲ* (yé ma'ruf preceded by hamza), in *ﻲ* (yé má'ruf) denoting condition, and plural nouns which terminate in *ﻲ* (yé majhul), are without exception feminine. Example :—

NOUNS TERMINATING IN <i>ﺺ</i>	NOUNS TERMINATING IN <i>ﻲ</i>	NOUNS DENOTING CONDITION, TERMINATING IN <i>ﻲ</i>	PLURAL NOUNS TERMINATING IN <i>ﻲ</i>
<i>ﺳﻮﻳﺪﻩ</i> a hare	<i>ﺳﭙﺪﻭﺭﻳﻲ</i> the moon	<i>ﻧﯩﻜﯩﻲ</i> good	<i>ﺯﺍﻭﺭﻱ</i> snow
<i>ﺗﯘﺭﺩﻩ</i> a sword	<i>ﻣﺮﻳﻲ</i> the throat	<i>ﺑﺪﯨﻲ</i> evil	<i>ﺍﻭﺭﺑﻮﺷﻲ</i> barley
<i>ﺩﯗﺭﺩﻩ</i> dust	<i>ﺧﯩﭙﻠﯩﻲ</i> a sandal	<i>ﺧﻮﺍﺭﻱ</i> poverty	<i>ﻭﯨﻨﯩﻲ</i> blood

(ii.) Nouns of pure Pushtu origin ending in the consonant *ﻻ* are feminine. Example :—

ﺷﺍ the back.

ﺧﻼ robbery.

ﺷﺮﺍ a cow.

ﻣﻼ the loins.

Nouns of foreign derivation ending in *ﻻ* are exceptions to this rule, and are usually masculine. Example :—

ﺯﻧﺎ adultery.

ﻣﻼ a priest.

ﺟﻮﻻ a weaver.

ﺻﺒﺎ morning.

15. The differences in sex necessitating formations of gender are either denoted by separate words, as

MASCULINE.	FEMININE.
پلار <i>a father.</i>	مور <i>a mother.</i>
ورور <i>a brother.</i>	خور <i>a sister.</i>
زوي <i>a son.</i>	لور <i>a daughter.</i>
سړي <i>a man.</i>	ښځه <i>a woman.</i>
تره <i>an uncle.</i>	ترور <i>an aunt.</i>
سندا <i>a buffalo bull.</i>	ميينه <i>a buffalo cow.</i>
آس <i>a horse.</i>	آسپه <i>a mare.</i>

or the feminine is formed from the masculine by a different termination, thus :

(i.) Masculine nouns terminating in a consonant form the feminine by adding *ه* (*hé khafi*). Example :--

MASCULINE.	FEMININE.
غل <i>a thief.</i>	غله <i>a female thief.</i>
چرگ <i>a cock.</i>	چرگه <i>a hen.</i>

(ii.) Those masculine nouns which have deepened the original *ا* to *و* in their last syllable restore it again in a shortened form before the feminine termination. Example :—

MASCULINE.	FEMININE.
شپون <i>a shepherd.</i>	شپنه <i>a shepherdess.</i>
پښتون <i>a Pathan.</i>	پښتنه <i>a Pathan woman.</i>
غبرون <i>a cowherd.</i>	غبرنه <i>a female cowherd.</i>

(iii.) From masculine nouns ending in **ي** the feminine is formed by changing the termination to **ئې**

Example:—

MASCULINE.	FEMININE.
اوسې <i>an antelope.</i>	اوسئې <i>a female antelope.</i>
سپې <i>a dog.</i>	سپئې <i>a bitch.</i>
نمسي <i>a grandson.</i>	نمسيئې <i>a granddaughter.</i>

(iv.) From masculine nouns ending in **ل** the feminine is formed by changing **ل** into **ئې**. Example:—

MASCULINE.	FEMININE.
طول <i>a parrot.</i>	طولئې

(v.) From masculine nouns ending in **ي** the feminine is formed either by changing **ي** into **ئې**, as in

MASCULINE.	FEMININE.
دوبې <i>a washerman.</i>	دوبئې <i>a washerwoman.</i>
كومي <i>a helper.</i>	كومئې <i>a female helper.</i>

or by dropping the **ي** and adding **ئې**, as:—

MASCULINE.	FEMININE.
موجې <i>a shoemaker.</i>	موجئې <i>a female shoemaker</i> <i>or a shoemaker's wife.</i>
هاتي <i>an elephant.</i>	هاتئې <i>a female elephant.</i>

Note.—The latter form is more in use than the former, which is becoming obsolete.

NUMBER.

16. The preceding sections have shown the singular forms of both masculine and feminine nouns; it remains to show how the plural forms of these nouns are obtained.

In Pushtu the crude form of the noun always represents the nominative singular, and the nominative plurals are obtained by changing the terminations of the crude form according to the following rules. The masculine and feminine nouns have to be taken separately, as each gender forms its nominative plural in a different manner, according to its termination.

(1.)

17. Masculine nouns which terminate in a consonant form the plural—

(i.) By adding the termination ان or ونه for nouns denoting animate or inanimate objects respectively.

Example :—

SINGULAR.	PLURAL.
ملک <i>a chief.</i>	ملکان
پرانگ <i>a leopard.</i>	پرانگان
مار <i>a snake.</i>	ماران
کور <i>a house.</i>	کورونه
غر <i>a hill.</i>	غرونه
خړد <i>a ravine.</i>	خړدونه

(ii.) By adding the termination خ in monosyllabic nouns with the radical ـ . Example:—

SINGULAR.	PLURAL.
خِر <i>an ass.</i>	خِرَة
غِر <i>a hill.</i>	غِرَة
ثِر <i>a thief.</i>	ثِرَة
مَل <i>a companion.</i>	مَلَة

(iii.) Masculine nouns having و in the last syllable of the nominative singular form the plural by changing و into ا and adding خ . Example:—

SINGULAR.	PLURAL.
شېوون <i>a shepherd.</i>	شېوانه
پښتون <i>a Pathan.</i>	پښتانه
زرغون <i>a green sprout.</i>	زرغانه

(iv.) Masculine nouns which denote sound form the plural by adding هار . Example:—

SINGULAR.	PLURAL.
ډرپ <i>noise of a jump.</i>	ډرپهار
ډرپ <i>munching.</i>	ډرپهار
ډر <i>rumbling.</i>	ډرهار

18. Masculine nouns which terminate in ي invariably form the plural by changing ي into ي . Example:—

SINGULAR.	PLURAL.
سړي <i>a man.</i>	سړي
سپي <i>a dog.</i>	سپي

19. Masculine nouns ending in ي invariably form the plural by adding ان. Example:—

SINGULAR.	PLURAL.
سپاهي <i>a soldier.</i>	سپاهيان
خوني <i>a murderer.</i>	خونيان

20. Masculine nouns ending in و form the plural by adding ان or گان. Example:—

SINGULAR.	PLURAL.
پارو <i>a snake-charmer.</i>	پاروگان
کندو <i>a corn-bin.</i>	کندوان
تارو <i>a francolin.</i>	تاروگان

21. Masculine nouns ending in ل form the plural by adding ان and interpolating the euphonic ي or گ. Example:—

SINGULAR.	PLURAL.
ملا <i>a priest.</i>	ملايان
کاکا <i>an uncle.</i>	کاکان
گدا <i>a beggar.</i>	گدایان

22. Masculine nouns ending in س form their plural in various ways:—

(i.) Some (principally verbal nouns) remain unchanged. Example:—

SINGULAR.	PLURAL.
غارمه <i>the midday heat.</i>	غارمه
ناسته <i>a sitting.</i>	ناسته
واته <i>a going out.</i>	واته

(ii.) Some drop the final *s* replacing it by ان, ونه or گان. E.g. :—

SINGULAR.	PLURAL.
ليوه <i>a wolf.</i>	ليوان
زړه <i>the heart.</i>	زړونه
شيخ <i>a Shiah Mussulman.</i>	شيخگان

(iii.) Some by inserting ان before the final *s*.
Example :—

SINGULAR.	PLURAL.
غوبه <i>a cowherd.</i>	غوبانه
ميلمه <i>a guest.</i>	ميلمانه

23. To the preceding rules there are some exceptions.
Of these the more important are :—

SINGULAR.	PLURAL.
آس <i>a horse.</i>	آسونه
لوند <i>a vagabond.</i>	لونديان
ورور <i>a brother.</i>	ورورونه
چل <i>a trick.</i>	چلونه
خوي <i>a son.</i>	زامن
خوشوي <i>cowdung.</i>	غوښايه
تره <i>an uncle.</i>	ترونه

24. Also many masculine nouns are in Pushtu collective, and, being constructed as plurals, take no plural termination; their meaning is the only guide to these. Examples are:— کُچ *butter*, غنم *wheat*, وانبه *grass*, مالزچ *cotton*, and many others.

(2.)

25. Feminine nouns ending in any consonant except و form the plural by adding ڼ. Example:—

SINGULAR.	PLURAL.
لار <i>a road.</i>	لارڼ
پلټن <i>a regiment.</i>	پلټنڼ
برستن <i>a quilt.</i>	برستنڼ

When ending in و they form the plural by گانې.
Example:—

SINGULAR.	PLURAL.
پيشو <i>a she cat.</i>	پيشوگانې
بيزو or شان	بيزوگانې or شانگانې

26. Feminine nouns ending in ې remain unchanged in the plural. Examples:—

چڼي *a girl.* سپوږمې *the moon*

27. Feminine nouns ending in ي form the plural by changing ي to ئي. Example:—

SINGULAR.	PLURAL.
نيكي <i>virtue.</i>	نيكي
بدي <i>evil.</i>	بدي

28. Feminine nouns ending in ة change it to ي. Example:—

SINGULAR.	PLURAL.
ښځه <i>a woman.</i>	ښځي
آسپه <i>a mare.</i>	آسپي

29. Feminine nouns ending in ل form the plural by adding گاني when denoting animate objects, and وي when they denote inanimate. Example:—

SINGULAR.	PLURAL.
نيا <i>a grandmother.</i>	نيانگاني
ژړا <i>a crying.</i>	ژړوي

Note.—Nouns of the latter form also undergo no change for the nominative plural.

30. The commoner exceptions to the preceding rules are:—

SINGULAR.	PLURAL.
خور <i>a sister.</i>	خوږبندي
لور <i>a daughter.</i>	لورنډه
مور <i>a mother.</i>	مایندي

and similar nouns, mostly denoting relationship.

Also such feminine nouns as are in Pushtu collective and are constructed as plurals. Examples:—

خاوري *dust.*

شولي *rice.*

ولوري *snow.*

اوربوشي *barley.*

and many others.

CASE.

31. The *Nominative* and *Accusative* cases (and, in nouns which remain uninflected in the singular, the instrumental case) are identical with the crude form of the noun, and are only distinguishable from one another by their position in a sentence; thus:—

(i.) In all sentences formed with an intransitive verb, or with the present and future tenses of a transitive verb, the nominative precedes the accusative.

Example:—

يعقوب راغي *Yakoob came.*

سري خر وهي *The man beats the ass.*

زه به كتاب لوم *I will read the book.*

(ii.) In sentences formed with the past tenses of transitive verbs the nominative follows the instrumental. Example:—

سپي لومير وواژه *The dog killed the fox.*

32. The *Instrumental* case (which is identical with the Formative) is only employed with the imperfect and past tenses of transitive verbs. It represents in Pushto the agent, and precedes the object (which is in the nominative), being placed (in nouns incapable of inflection) at the commencement of the sentence. Example:—

هَلَكْت جِنِي وَهَلَه *The boy was striking the girl.*
 جِنِي هَلَكْت وَوَاهَه *The girl struck the boy.*

33. In the *Vocative* case, the noun is usually preceded by the interjectional particle *اي*, but this may remain unexpressed but understood.

(i.) In *masculine* nouns denoting animate objects, َ, ِ, or ِ is added to the last letter of the nominative singular. Example:—

رورَ	اي رورَ	}	<i>O brother!</i>
رورِ	اي رورِ		
رورا	اي رورا		

Note.—The first form (with َ) is more in use than the last two, which are becoming obsolete.

(ii.) In *feminine* nouns denoting animate objects, ِ is added to the last letter of the nominative singular. Example:—

لورِ	اي لورِ	}	<i>O daughter!</i>	مورِ	}	<i>O mother!</i>
				اي مورِ		

(iii.) In nouns denoting *inanimate* objects, the nominative, singular remains unchanged, the vocative being expressed by the prefixing of the interjectional particle *ai* alone. Example :—

اي کور *O (my) home !*

اي بڼادي *O joy !*

اي غم *O sorrow !*

(iv.) In *plural* nouns of both genders, the vocative is expressed by prefixing the interjectional particle to the formative plural. Example :—

اي سپاهيانو *O soldiers !*

اي هلکانو *O boys*

34. All other cases are formed by means of prefixes and affixes to the formative of the noun.

35. The *Genitive* is formed by prefixing *de* to the formative of the noun. Example :—

د غوا شوډه *the cow's milk.*

د غواؤ شوډه *the cows' milk.*

د ملک مال *the chief's cattle.*

د ملکانو مال *the chiefs' cattle.*

36. The *Dative* is formed by affixing *de* to the formative of the noun (in conversation *de*, *de*, *de*, are commonly used for *de*). Example :—

کور ته تلي دې *He has gone to his house.*

کور له تلي دې *He has gone to his house.*

کور لره تلي دې *He has gone to his house.*

کور وته تلي دې *He has gone to his house.*

In old Pushtu MSS. و is sometimes prefixed to the noun when the affix ته is used, but this is now practically obsolete.

37. The *Ablative* case is formed sometimes by prefixing له to the formative of the noun, sometimes by this prefix and the affix نه. In the former case څ or ښ is added to the noun, for the sake of euphony, when it terminates in a consonant. Example:—

له کور نه } *from the house.*
له کوره }

ښ is often used instead of له. Example:—

ښ کور *from the house.*

38. The *Locative* case is formed by prefixing په with or without the affix کښ (which is principally used when it is desired to express “in” or “at”). Example:—

په سترگو *with or on the eyes.*

په لكونو *by hundreds of thousands.*

په کور کېښی *in the house.*

په شتره کېښی *in the hills.*

په کابل کېښی *at Cabul.*

39. Subject to the above rules, nouns in Pushtu are divided into four declensions for masculine and four for feminine nouns.

40. Masculine Nouns.

(i.) Masculine nouns ending in a consonant, which denote animate objects, are declined thus :—

First Declension.

	SINGULAR.	PLURAL.
N.	پرانگ <i>a leopard.</i>	پرانگان <i>leopards.</i>
Ac.	پرانگ <i>a leopard.</i>	پرانگان <i>leopards.</i>
Ip.	پرانگ <i>by a leopard.</i>	پرانگانو <i>by leopards.</i>
G.	د پرانگ <i>of a leopard.</i>	د پرانگانو <i>of leopards.</i>
D.	ته پرانگ <i>to a leopard.</i>	ته پرانگانو <i>to leopards.</i>
Ab.	له پرانگ نه <i>from a leopard.</i>	له پرانگانو نه <i>from leopards.</i>
L.	په پرانگ <i>in or on a</i> <i>leopard.</i>	په پرانگانو <i>in or on</i> <i>leopards.</i>
V.	ای پرانگ <i>O leopard!</i>	ای پرانگانو <i>O leopards!</i>

(ii.) Masculine nouns ending in a consonant, which denote inanimate objects, are declined as follows :—

Second Declension,

	SINGULAR.	PLURAL.
N.	تبر <i>an axe.</i>	تبرونه <i>axes.</i>
Ac.	تبر <i>an axe.</i>	تبرونه <i>axes.</i>
In.	تبر <i>by an axe.</i>	تبرونو <i>by axes.</i>
G.	د تبر <i>of an axe.</i>	د تبرونو <i>of axes.</i>
D.	ته تبر <i>to an axe.</i>	ته تبرونو <i>to axes.</i>
Ab.	له تبر نه <i>from an axe.</i>	له تبرونو نه <i>from axes.</i>
L.	په تبر <i>in or on an axe.</i>	په تبرونو <i>in or on axes.</i>
V.	اي تبر <i>O axe!</i>	اي تبرونو <i>O axes!</i>

(iii.) Masculine nouns ending in a consonant, which denote a sound, are declined thus:—

Third Declension.

	SINGULAR.	PLURAL.
N.	چرق <i>a splash.</i>	چرقهار <i>splashes.</i>
Ac.	چرق <i>a splash.</i>	چرقهار <i>splashes.</i>
In.	چرق <i>by a splash.</i>	چرقهارو <i>by splashes.</i>
G.	د چرق <i>of a splash.</i>	د چرقهارو <i>of splashes.</i>
D.	ته چرق <i>to a splash.</i>	ته چرقهارو <i>to splashes.</i>
Ab.	له چرق نه <i>from a splash.</i>	له چرقهارو نه <i>from splashes.</i>
L.	په چرق <i>in or on a splash.</i>	په چرقهارو كېښ <i>in or on splashes.</i>
V.	اي چرق <i>O splash!</i>	اي چرقهارو <i>O splashes!</i>

(iv.) Masculine nouns ending in *ي* are declined thus:—

° Fourth Declension.

	7 SINGULAR.	PLURAL.
N.	سري <i>a man.</i>	سري <i>men.</i>
Ac.	سري <i>a man.</i>	سري <i>men.</i>
In.	سري <i>by a man.</i>	سرو <i>by men.</i>
G.	د سري <i>of a man.</i>	د سرو <i>of men.</i>
D.	ته سري <i>to a man.</i>	ته سرو <i>to men.</i>
Ab.	له سري نه <i>from a man.</i>	له سرو نه <i>from men.</i>
L.	په سري <i>in or on a man.</i>	په سرو کښ <i>in or on men.</i>
V.	اي سري <i>O man!</i>	اي سرو <i>O men!</i>

41. *Feminine Nouns.*

(i.) Feminine nouns ending in a consonant add *ـ* to the nominative in the oblique cases of the singular, and are declined thus:—

First Declension.

	SINGULAR.	PLURAL.
N.	پلټن <i>a regiment.</i>	پلټن or پلټني <i>regiments.</i>
Ac.	پلټن <i>a regiment.</i>	پلټن <i>regiments.</i>
In.	پلټن <i>by a regiment.</i>	پلټنو <i>by regiments.</i>
G.	د پلټن <i>of a regiment.</i>	د پلټنو <i>of regiments.</i>
D.	ته پلټن <i>to a regiment.</i>	ته پلټنو <i>to regiments.</i>
Ab.	له پلټن نه <i>from a regiment.</i>	له پلټنو نه <i>from regiments.</i>
L.	په پلټن <i>in a regiment.</i>	په پلټنو <i>in regiments.</i>
V.	اي پلټن <i>O regiment!</i>	اي پلټنو <i>O regiments!</i>

(ii.) Feminine nouns ending in *ي*. In these the oblique cases of the singular remain uninflected. They are declined thus :—

Second Declension.

	SINGULAR.	PLURAL.
N.	جنې <i>a girl.</i>	جنې <i>girls.</i>
Ac.	جنې <i>a girl.</i>	جنې <i>girls.</i>
In.	جنې <i>by a girl.</i>	جنو <i>by girls.</i>
G.	د جنې <i>of a girl.</i>	د جنو <i>of girls.</i>
D.	جنې ته <i>to a girl.</i>	جنو ته <i>to girls.</i>
Ab.	له جنې نه <i>from a girl.</i>	له جنو نه <i>from girls.</i>
L.	په جنې <i>in a girl.</i>	په جنو <i>in girls.</i>
V.	اي جنې <i>O girl!</i>	اي جنو <i>O girls!</i>

Note.—Feminine nouns ending in *ي* change in the oblique cases of the singular. Example: nominative *يارې* instrumental *يارې* and so on. In other respects they follow the declension.

(iii.) Feminine nouns ending in *ا*. In these the oblique cases remain uninflected. They are declined as follows :—

Third Declension.

	SINGULAR.	PLURAL.
N.	دُعا a prayer.	دُعا prayers.
Ac.	دُعا a prayer.	دُعا prayers.
In.	دُعا by a prayer.	دُعاو or دُعا by prayers.
G.	دُعا د of a prayer.	دُعاو د or دُعا د of prayers.
D.	دُعا ته to a prayer.	دُعاو ته or دُعا ته to prayers.
Ab.	دُعا نه ل from a prayer	دُعاو نه ل or دُعا نه ل from prayers.
L.	دُعا په in a prayer.	دُعاو په or دُعا په in prayers.
V.	دُعا اي O prayer!	دُعاو اي or دُعا اي O prayers!

Note.—The final و is commonly omitted in conversation in this declension.

(iv.) Feminine nouns ending in *s*. These inflect the oblique cases in the singular. They are declined thus:—

Fourth Declension.

	SINGULAR.	PLURAL.
N.	دُنه a tree.	دُني trees.
Ac.	دُنه a tree.	دُني trees.
In.	دُني by a tree.	دُنو by trees.
G.	دُني د of a tree.	دُنو د of trees.
D.	دُني ته to a tree.	دُنو ته to trees.
Ab.	دُني نه ل from a tree.	دُنو نه ل from trees.
L.	دُني په in or on a tree.	دُنو په in or on trees.
V.	دُني اي O tree!	دُنو اي O trees!

THE ADJECTIVE.

42. Pushtu adjectives are governed by the same rules as nouns in gender, number and case, and the adjective agrees in gender, number and case with the noun it qualifies, whatever its position in the sentence.

Note.—When an adjective is used to qualify two or more nouns of different genders, it is used in the masculine plural. Example:—

One man and two women are ill.

يو سړي او دوه ښځي نا جوړ دي

POSITION OF THE ADJECTIVE.

43. The adjective is always placed before its noun, except when it is used as a noun, when it follows the noun which it qualifies. Example:—

- | | | |
|-------|-----------------------------|-------------|
| (i.) | <i>a good woman,</i> | ښه ښځه |
| | <i>a bad man,</i> | خراب سړي |
| | <i>a crooked stick,</i> | کوږ لږکي |
| (ii.) | <i>the woman is good,</i> | ښځه ښه ده |
| | <i>the man is bad,</i> | سړي خراب دي |
| | <i>the stick is crooked</i> | لږکي کوږ دي |

44. DECLENSION OF ADJECTIVES.

- (i.) Adjectives ending in a consonant are mascu-

time, and are declined like masculine nouns of the First Declension, adding و in the oblique cases of the plural.

They form the feminine by adding ه to their masculine form, being then declined like feminine nouns of the Fourth Declension.

(ii.) Adjectives ending in ي are masculine, and are declined like masculine nouns of the Fourth Declension.

They form the feminine by changing ي to ئې , being then declined like feminine nouns of the Second Declension.

(iii.) Adjectives ending in ه are masculine, and are declined like masculine nouns of the Second Declension, substituting و for ه in the oblique cases of the plural.

They remain unchanged in form in the feminine, and are declined like feminine nouns of the Fourth Declension.

Note.—There are some few exceptions to these rules, but they are insignificant.

45. COMPARISON OF ADJECTIVES.

(i.) The Pushtu adjective has no comparative or superlative degree, but expresses the idea by means of affixes to the adjective.

(ii.) The Comparative is formed by putting the compared object in the ablative case, the adjective remaining in the positive, and agreeing with its noun in gender, number and case. Example :—

Lead is heavier than iron.

سکه له اوسپني نه درنه ده

A woman is stronger than a girl.

ښځه له جنبي نه مضبوطه ده

(iii.) The Superlative is formed in the same way as the comparative, with the addition of a noun of multitude, such as *تول* - *همه* - *جمله* &c., which is placed before the object with which the subject is compared. Example :—

This mare is the best (of all).

دا اسپه له ټولو نه ښه ده

This horse is the best of all these horses.

دا آس له دې ټولو آسونو نه ښه دي

OR دا آس له همه ټولو آسونو ښه دي

OR دا آس له جمله ټولو آسونو ښه دي

Note.—The first noun of multitude *ټول* is more in use than the last two, which are strictly speaking not Pushtu but Persian.

THE NUMERALS.

• 46.

CARDINAL NUMBERS.

1	۱	یو	26	۲۶	شپږ ویشټ
2	۲	دوه	27	۲۷	اوه ویشټ
3	۳	درې	28	۲۸	اته ویشټ
4	۴	څلور	29	۲۹	نه ویشټ
5	۵	پنځه	30	۳۰	دیرش
6	۶	شپږ	31	۳۱	یو دیرش
7	۷	اوه	32	۳۲	دوه دیرش
8	۸	اته	33	۳۳	درې دیرش
9	۹	نه	34	۳۴	څلور دیرش
10	۱۰	لس	35	۳۵	پنځه دیرش
11	۱۱	یولس	36	۳۶	شپږ دیرش
12	۱۲	دولس	37	۳۷	اوه دیرش
13	۱۳	دیارلس	38	۳۸	اته دیرش
14	۱۴	څوارلس	39	۳۹	نه دیرش
15	۱۵	پنځه لس	40	۴۰	څلویښت
16	۱۶	شپاړس	50	۵۰	پنځوس
17	۱۷	اودلس	60	۶۰	شپتیځه
18	۱۸	اته لس	70	۷۰	اويا
19	۱۹	نولس	80	۸۰	اتیا
20	۲۰	شل	90	۹۰	نویا
21	۲۱	یو ویشټ	100	۱۰۰	سل
22	۲۲	دوه ویشټ	200	۲۰۰	دوه سَو
23	۲۳	در ویشټ	1000	۱۰۰۰	زَر
24	۲۴	څلویښت	2000	۲۰۰۰	دوه زر
25	۲۵	پنځه ویشټ	100,000	۱۰۰,۰۰۰	لک

47. Numerals (both cardinal and ordinal) are used in Pushtu as adjectival nouns, and have, like nouns, gender, number and case.

48. With the exception of *يو* *one*, the cardinal numbers are plural, and do not change in the feminine. They are inflected in the oblique cases by the addition of *و* to the noun, and, in the case of cardinal numbers which end in *س*, by its elision before the *و*. *يو* *one*, has no plural form. Its masculine form *يو* is declined like a masculine noun of the second declension, and its feminine form *يوه* like a feminine noun of the fourth declension.

49. The ORDINAL NUMBERS are formed (with the exception of the first and second) by adding *م* to the cardinals. They form the feminine by the addition of *س*. Example :—

Cardinal.	
MASCULINE.	FEMININE.
درې سړي <i>three men.</i>	درې ښځې <i>three women.</i>
Ordinal.	
MASCULINE.	FEMININE.
درېم سړي <i>the third man.</i>	درېمه ښځه <i>the third woman.</i>

The only exceptions to this rule are *يو* *one*, which makes the ordinal اول *first*; *دوه* *two*, which makes the ordinal دويم *second*.

50. In Pushtu only the simpler FRACTIONS can be expressed. Example:—

$\frac{1}{4}$	$\frac{1}{16}$	پاو
$\frac{1}{2}$	$\frac{1}{12}$	نیم
$\frac{3}{4}$	$\frac{3}{16}$	دري پاو
$1\frac{1}{4}$	$1\frac{1}{16}$	پنځه پاو
$1\frac{1}{2}$	$1\frac{1}{12}$	يو نیم
$1\frac{3}{4}$	$1\frac{3}{16}$	پاو کم دوه
$2\frac{1}{4}$	$2\frac{1}{16}$	پاو باند دوه
$2\frac{1}{2}$	$2\frac{1}{12}$	دوه نیم

and so on.

51. Some of the cardinals are used as Nouns of Number, such as سل 100, زر 1000, لک 100,000, and especially شل *a score*, which is very generally used, as the uneducated Pathan is seldom capable of counting above a score; thus a man of this class would express 93 by دري د پاس څلور نیم شلي.

52. By repeating the cardinal, distribution can be expressed. Example:—

one by one,	يو يو
two at a time,	دوه دوه
by fours,	څلور څلور

53. واړه *all*, put after a cardinal number, indicates universality. Example:—

څلور واړه	<i>all four.</i>
زر واړه	<i>the whole thousand.</i>

54. Multiplication by degree is expressed by using the particle په between the cardinal يو and any other cardinal; the expressions يو په دوه, يو په درې, يو په څلور, mean *twice as much, thrice as much, and four times as much*, respectively, and so on.

THE PRONOUN.

55. In Pushtu the Pronouns may be classed:—

- i. Personal Pronouns.
- ii. Demonstrative Pronouns.
- iii. Relative Pronouns.
- iv. Reflexive or Possessive Pronouns.
- v. Interrogative Pronouns.
- vi. Correlative Pronouns.
- vii. Indefinite Pronouns.
- viii. Pronominal Adjectives.

56. The PERSONAL PRONOUNS are:

زه *I*; تې *thou*; دې or هغه *he, she or it*.

Of these هغه is subject to change for gender, while زه, تې, and دې are not. They are declined thus:—

Singular.

N.	z I.	تَ thou.	دي he, she or it.	هغ he or it.
Ac.	ما me.	تا thee.	دي him, her, it.	هغ him or it.
In.	ما by me.	تا by thee.	دي by him, her, it.	هغ by him or it.
G.	خما my.	ستا thy.	ك دي {his, her, its, or of him, her, it.}	هغ ك of him or it.
D.	تا to me.	تا to thee.	تَ to him, her, it.	تَ هغ to him or it.
Ab.	ك ما from me.	ك تا from thee.	ك دي from him, her, it.	ك هغ from him or it.
L.	پ ما on me.	پ تا on thee.	پ دي on him, her, it.	پ هغ on him or it.
V.	ز اي O me!	ت اي O thou!	اي دي O he, she, it!	اي هغ O he or it!

Plural.

N.	مونږ <i>we.</i>	تاسو <i>you.</i>	دوي <i>they.</i>	هغوي <i>they.</i>
Ac.	مونږ <i>us.</i>	تاسو <i>you.</i>	دوي <i>them.</i>	هغوي <i>them.</i>
In.	مونږ <i>by us.</i>	تاسو <i>by you.</i>	دوي <i>by them.</i>	هغو <i>by them.</i>
G.	خمونږ <i>our.</i>	ستاسو <i>your.</i>	دوي <i>their.</i>	د هغو <i>their.</i>
D.	مونږ ته <i>to us.</i>	تاسو ته <i>to you.</i>	دوي ته <i>to them.</i>	هغو ته <i>to them.</i>
Ab.	مونږ له <i>from us.</i>	تاسو له <i>from you.</i>	دوي له <i>from them.</i>	هغو له <i>from them.</i>
L.	په مونږ <i>on us.</i>	په تاسو <i>on you.</i>	په دوي <i>on them.</i>	په هغو <i>on them.</i>
V.	اي مونږ <i>O we!</i>	اي تاسو <i>O you!</i>	اي دوي <i>O they!</i>	اي هغو <i>O they!</i>

هغه which is subject to change for gender, is then declined like a feminine noun of the fourth declension, but this is now little used in conversation, and the above declension is commonly used for the feminine form as well as the masculine, especially in the singular.

57. The Pronominal Suffixes *مي* or *م* *me, my, &c.*; *دي* or *د* *thee, thy, &c.*; *ئي* *him, his, &c.*; *و* *us, our, &c.*, and *وي* *you, your, &c.*; *ئي* *them, their, &c.*, are commonly used for above in all cases except the nominative and vocative.

و the remnant of the original personal pronoun, now only remains in the dative and ablative cases, *رتو* *to him, her, it or them*, and *رونو* *from him, her, it or them*. Examples:—

توپک خما دي }
توپک م دي } *The gun is mine.*

توپک ستا دي }
توپک د دي } *The gun is thine.*

توپک د هغه دي }
توپک د دي دي } *The gun is his.*
توپک ئي دي }

توپک هغه ته ورکړه }
توپک دي له ورکړه } *Give him the gun.*
توپک ورته ورکړه }

Note.—When *ور* is also 'used with the verb as above, the second pronoun is usually omitted, and the common reading of the sentence is:—

توپک ورکړه	<i>Give him the gun.</i>
توپک هغه نه واخله	} <i>Take the gun from him.</i>
توپک دې نه واخله	
توپک ورته واخله	} <i>The gun is ours or yours.</i>
توپک مو دې	
توپک ئې دې	<i>The gun is theirs.</i>

58. The DEMONSTRATIVE PRONOUNS are four in number, viz. : the two remote demonstrative pronouns, *دې* and *هغه* *that*, which are identical with the third personal pronouns given above; and the two proximate demonstrative pronouns, *دغه* and *دا* *this*, which are declined thus:—

Singular.

	MASCULINE.	FEMININE.		
N.	دغه	دغه	دا	<i>this.</i>
Ac.	دغه	دغه	دا	<i>this.</i>
In.	دغه	دغې	دې	<i>by this.</i>
G.	د دغه	د دغې	د دې	<i>of this.</i>
D.	دغه ته	دغې ته	دې ته	<i>to this.</i>
Ab.	له دغه نه	له دغې نه	له دې نه	<i>from this.</i>
L.	په دغه	په دغې	په دې	<i>on this.</i>
V.	ای دغه	ای دغې	ای دې	<i>O this!</i>

Plural.

	MASCULINE.	FEMININE.		
N.	دغه	دغي	دي	<i>these.</i>
Ac.	دغه	دغي	دي	<i>these.</i>
In.	دغو	دغو	دپو	<i>by these.</i>
G.	د دغو	د دغو	د دپو	<i>of these.</i>
D.	دغو ته	دغو ته	دپو ته	<i>to these.</i>
Ab.	له دغو نه	له دغو نه	له دپو نه	<i>from these.</i>
L.	په دغو	په دغو	په دپو	<i>on these.</i>
V.	اي دغو	اي دغو	اي دپو	<i>O these!</i>

59. In old Pushtu a third form of the proximate demonstrative is found, viz., *هائې* *this*. This form is, however, now practically obsolete, and may be disregarded. It is only used in the nominative singular and plural, and has no inflection for gender or number.

60. There is only one RELATIVE PRONOUN in Pushtu; this is *چه*. This is used either alone, as :

هغه سړي راؤ بوله چه پرون راغي

Call the man who came yesterday.

or with the interrogatives *خوگ* *who*, *كوم* *which*, and *خه* *what*, as:—

هر څوک چه راشي	whoever may come.
کوم چه خوښوي	whichever you like.
کوم يو چه خوښوي	whichever one you like.
څه چه کوي	whatever you may do.

61. There is strictly speaking no POSSESSIVE PRONOUN in Pushtu but the reflexive adjective خپل, which can be taken to mean *my, thy, his or her, our, your, or their.* Example:—

خپل ټوپک واخله	Take your gun.
خپل مال به بيايو	We will take our cattle.
خپل آس به خرڅوي	He will sell his horse.

خپل is declined regularly, both in the singular and plural, according to the rules for the declension of adjectives. Example:—

د خپلي آسپي زين راوړه	
Bring the saddle of your mare.	
له خپلو وروڼو نه وېرېږه	
Don't be afraid of your brothers.	

When the particle په is prefixed to خپل, the x of the particle is sometimes dropped. Example:—

پخپله به ځو	We will go ourselves.
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It is also retained in expressions like

په خپلو بڼپو به خو *We will go on our feet.*

په خپلو غوږوږم واورېدل *I heard it with my ears.*

62. The INTERROGATIVE PRONOUNS are :—

(i.) خوټ *who*, which becomes چا in the oblique, remaining otherwise unchanged in gender and number.

Example :—

خوټ يې *Who are you ?*

د چا خوټ يې *Whose son are you ?*

له چا نه د راوړي دې *From whom have you brought it ?*

بوزم { چا ته } *To whom shall I take it ?*
 { چا له }

(ii.) څه *what*, is indeclinable. Example :—

څه دي *What is it ?*

څه وايي *What do you say ?*

څه څيز دې *What thing is this ?*

(iii.) کوم *which*, forms the feminine and is declined according to the general rules for the declension of adjectives. Example :

ته د کوم قام يې *Which tribe do you belong to ?*

دا کوم پلټن دې *Which regiment is that ?*

د کومو سړو کورونه *Which men's houses have fallen*
 لوېدلې دي *down ?*

کوم is frequently used in place of کوم. It means either *who*, *what* or *which* when used in the sense of *which one* of several present; both parts take the regular inflections, but are only used in the singular:—

دې دې (دې or دې) هلکانو گم یو له، ټولو نه ښه دې

Who (or which one) is the best of these boys?

(iv.) خو and خو هره *how many*, or *how much*, are indeclinable, and are used only in the plural:—

خو تن سړي راغلي دي

How many men have come?

ته ئې په خو خرخوي

How much will you sell it for?

خو هره زمکه لري

How much land do you own?

خو هره مال لري

How many (head of) cattle do you own?

63. The CORRELATIVE PRONOUNS are دوهره and خو هره (in its non-interrogative sense), both meaning *this much*, *so much*, or *as much*. (The older forms of دوهره, viz. هونبره, هومره, and their compounds دهغه دوهره and دهغه هومره, are almost obsolete.) Example:—

خومره چه غواړي دومره واخله

Take as much as you want (literally, as much as you want take so much).

When referring to the way in which a thing is to be done, *داسي* *thus* (the modern form of *داهسي*) is commonly used in place of *دومره*; the old form *هسي* in this sense only surviving in poetry.

داسي *چه* and *خومره* *چه*, *دومره* *چه* are commonly used adverbially.

64. INDEFINITE PRONOUNS.

In Pushtu the Simple Indefinite Pronouns are:—
څوک *someone, anyone*; *څه* *some, something, anyone, anything*; *ځن* or *ځني* *some*; *هېڅ* *anyone, anything*, which when joined to a negative makes *nobody, nothing*; and *يو* *one*.

Of these *څوک* becomes *چا* in the oblique cases; *ځني* takes the regular inflection; and *څه* and *هېڅ* are indeclinable. Example:—

څوک په دې کور کېن شته *Is there anyone in this house?*

څوک شته *There is someone.*

څه شي راکه *Give me something.*

ځني ښه کوي ځني بد *Some do good, some evil.*

هېڅ مه وايه *Say nothing.*

Numerous Compound Indefinite Pronouns are formed from the above. Thus: هر every, combining with خوځ and څه and يو, makes هر خوځ everyone, هر څه everything, هر يو everyone; and similarly, بل another and نور another make بل خوځ and نور خوځ another, some-one else, بل څه and نور څه something else, something more, نور څه something else (with the negative form, nothing else), نور يو or بل يو another.

کوم which makes يو کوم anyone; هېڅ makes خوځ هېڅ or هېڅ خوځ anyone, no one, nothing.

65. The following PRONOMINAL ADJECTIVES are in common use:—

MASCULINE.	FEMININE.	
ډير	ډيره	many or much.
ټول	ټوله	whole, all.
واړه	—	all.
هر	هره	each, every.
بل	بله	another.
دواړه	—	both.

For the flexion of which see the rules for declension of adjectives.

VERBAL NOUNS.

66. In Pushtu, nouns are formed from verbal roots in many ways, and these verbal nouns are in very general use. The various forms are —

(i.) With the termination *نه* or *نه*. Example:—

From the infinitive *تړل* *to bind*, the noun *تړنه*
binding.

From the infinitive *هیرول* *to forget*, the noun
هیرونه *forgetting*.

(ii.) By the use of the infinitive as a noun.

All infinitives can be, and commonly are, employed as nouns, and take a regular inflection, being, however, always used in the plural.

In conversation, in the oblique cases the semi-final *ل* may be dropped; thus:—

The infinitive *تلل* *to go* becomes the noun *تلل*
going, which in the oblique cases may be either
په تللو or *په تلو* *in going*.

(iii.) With the termination *ون* to the root, the final *ل* of the infinitive being dropped (in verbs ending in *یدل* the whole termination may be dropped except when *ید* is part of the root). Example:—

The infinitive *آوریدل* *to hear*, forms the noun
آوریدون *hearing*.

The infinitive *ساتل* *to keep*, forms the noun
ساتون *keeping*.

(iv.) With the termination *س* to the root, the final *ل* of the infinitive being dropped. When the

root-vowel of the verb is short, it is lengthened in the noun. Example:—

The infinitive. خورل *to eat*, forms the noun خوراء *eating*.

The infinitive ګڼل *to see*, forms the noun ګڼنه *seeing*.

(v.) With the gerundial termination وني *to the root*. Example:—

The infinitive اوریدل forms the gerundive noun اوریدوني *what ought to be heard*.

(vi.) By the employment of the present participle terminating in وني or ونکي, and the past participle terminating in يي or لپي. Thus the infinitive ودریدل *to stand still, to remain in one place*, forms the noun ودریدوني or ودریدونکي *a resident*; and the infinitive نیول *to seize* forms the noun نیوي or نیولي *seized*. These participles are commonly used adjectively.

ABSTRACT OR DERIVED NOUNS.

(SUBSTANTIVES AND ADJECTIVES.)

Secondary nouns are derived from primary by the following affixes: وائي, توب, ستيا, تيا, يي, ا; thus:—
ګلي, تون; thus:—

غل *a thief*, with the affix ل becomes غلا *theft*.

خوښ *pleased*, with the affix ي becomes خوښي *pleasure*.

میلمه *a guest*, with the affix ستيا becomes ميلمستيا *hospitality*.

سپين *white*, with the affix توب becomes سپيندوب *whiteness*.

سپين *white*, with the affix والي becomes سپينوالي *whiteness*.

پيژندل *knowing*, with the affix گلي becomes پيژندگلي *acquaintance*.

بيلل *separate*, with the affix تون becomes بيلتون *separation*.

DIMINUTIVE NOUNS.

68. These are formed by the affixes ك, هي, كي and (rarely) ري to the primary noun.

Note.—Sometimes و is prefixed to كي, گي, and ري for the sake of euphony; and in cases when the primary noun ends in a guttural, the initial consonant of the diminutive affix is dropped. Example:—

جنی *a girl*, with the affix كي becomes جنکي *a little girl*.

ټټو a pony, with the affix ګي becomes ټټوګي
a little pony.

مړه a rat, with the affix ګټ becomes مړه ګټ
a mouse.

ګډه a ram, with the affix وري becomes ګډه وري
a male lamb.

CHAPTER II.

THE VERB.

69. Verbs in Pushtu may be divided into two classes:—

i. Intransitive or Neuter.

ii. Transitive or Active, and Causal.

70. The *Intransitive* verb denotes simple action not passing to an object, such as بييدل to flow, لويدل to fall, ګرزيدل to wander.

There are three classes of Intransitive verbs:—

(i.) Those which add the infinitive termination ل to the root, as کښيناستل to sit, ختل to rise, وتل to go out.

(ii.) Those in which the root ends in ډ, and which retain ډ throughout the entire conjugation, as ويريدل to fear, لويدل to fall.

(iii.) Derivatives formed from nouns by the addition of *یدل*, such as *خبریدل* to become informed, *سپکیدل* to become light.

71. Intransitive verbs form no passive voice. They usually govern either the dative or ablative case.

72. Primitive intransitive verbs ending in *ل* are defective and irregular in conjugation, while those ending in *یدل* are regular, and are conjugated like the example *لویدل* to fall (see Appendix sheet). Derivative intransitive verbs are regular, and are conjugated like the intransitive auxiliary verb *کیدل* to become (see Appendix sheet).

73. Intransitive verbs ending in *ل* may be roughly classed under three heads:—

Class 1.—Those which form the tenses of present time by suppressing the last three letters of the root and affixing the personal pronoun, reverting to the root form in tenses of past time. Example:—

Infinitive: *کنیناستل* to sit. Root: *کنیناست*

Present: *کنینم* I sit or am sitting.

Perfect: *کنیناستلی یم* I have sat.

Note.—*ناست* is more in use nowadays than *کنیناستلی*, which is becoming almost obsolete, and there are very few verbs that come under this class.

Class 2.—Those in which the root ends in **بنت**, and which form the tenses of present time by suppressing **بنت** and substituting **ر** or **ل**, reverting to the root form in tenses of past time. Example:—

Infinitive : رغیندل *to roll.*

Present : رڅرم *I roll.*

Perfect : رغیندلی یم *I have rolled.*

Note.—Very few verbs come under this class also, and the above verb is also becoming obsolete; رغیدل is more in use now.

Class 3.—Those in which the root ends in **ت**, and which form the tenses of present time by suppressing **ت** and substituting **ز** or **ژ**, reverting to the root form in tenses of past time. Examples:—

(i.) Infinitive : وتل *to go out.* Root : وت

Present : وزم *I go out.*

Perfect : وتلی یم *I have gone out.*

(ii.) Infinitive : ختل *to ascend.*

Present : خیزم *I ascend.*

Perfect : ختلی یم *I have ascended.*

74. Most intransitive verbs ending in **ل** come

under the above heads. The principal exceptions are :—

Infinitive : سول *to burn.*

Present : سوځم *I burn or am burnt.*

Perfect : سوي يم *I have burnt or been burnt.*

Infinitive : تلل *to go.*

Present : ځم *I go.*

Perfect : تلي يم or لاريم *I have gone.*

75. The *Transitive* verb denotes the passage of action from the actor to the object.

76. All primitive transitive verbs end in ل, with the exception of two which end in یدل, viz., آوریدل *to hear*, and پښتیدل *to ask*.

77. CAUSAL VERBS are formed from transitive or intransitive verbs by the addition of ول to the root. They are without exception transitive, and are subject to the ordinary rules for the conjugation of transitive verbs. They are declined regularly. The primitive transitive governs the accusative, the causal the dative case.

78. Though Pushtu does not possess a proper PASSIVE VOICE, all transitive, causal, and derivative verbs can produce a passive form by the conjugation

of the past participle with the auxiliary verbs کیدل and شول, the participle agreeing with its subject in gender and number. These two auxiliary verbs are conjugated at length in the Appendix, and it is very simple to produce any tense of the passive voice of, any transitive verb. Example:—

Active Voice.

Infinitive : تړل *to bind.* Past Participle : تړلي.

Passive Voice.

Present : تړلي کيږم *I am bound, or I am being bound.*

Perfect : تړلي شوي يم *I have been bound.*

Imperative : تړلي شه *Be bound.*

79. Primitive transitive verbs may be classed under three heads:—

Class 1.—Those which form the tenses of present time from the root, and those of past time from the infinitive. These are conjugated regularly like the example تړل *to bind*, given in Appendix II. Example:—

وهل *to beat.*

ساتل *to keep.*

شړل *to drive out.*

آچول *to place.*

Class 2.—Those which form the tenses of present time by alterations in the terminal letters of the root, restoring the root in its unaltered state to form tenses

of past time. This class includes the great majority of primitive transitive verbs. It may be divided into sub-classes according to the root-changes of the present tense :—

(i.) Those verbs whose root ends in د. These drop the د in tenses of present time, restoring it in tenses of past time. Example :—

Infinitive : آورېدل *to hear.* Root : آوريد

Present : آورم *I hear.*

Perfect : ما آورېدلي دي *I have heard.*

(ii.) Those verbs whose root ending in ښت change it to ږ in tenses of present time, restoring it in tenses of past time. Example :—

Infinitive : غوښتل *to want.* Root : غوښت

Present : غواړم *I want.*

Perfect : ما غوښتلي دي *I have wanted.*

(iii.) Those verbs whose root ending in ت change it to ز or څ in tenses of present time, restoring it in tenses of past time. Example :—

Infinitive : پرانتل *to open.* Root : پرانت

Present : پرانځم *I open.*

Perfect : ما پرانكلي دي *I have opened.*

(iv.) Verbs of more than one syllable, in which the penultimate syllable is formed by a short vowel, and which lengthen this vowel in tenses of present time, reverting to the short vowel in tenses of past time. Example :—

Infinitive : ويل *to speak* (which is both transitive and intransitive).

Present وايم *I speak.*

Perfect : ما ويلې دي *I have spoken.*

(v.) Verbs whose root ending in ست or شت change it to ل in tenses of present time, restoring it in tenses of past time. Example :—

Infinitive : ويشتل *to throw or shoot.* Root : ويشت

Present : ولم *I throw.*

Perfect : ما ويشتلي دي *I have thrown.*

Most verbs of Class 2 fall into one or other of these five sub-classes, the exceptions being generally solitary examples of independent forms.

Class 3.—The small class of verbs which form their tenses of present and past time from two separate infinitives, thus combining two defective verbs to form a complete conjugation. Example :—

Infinitives: بيول and بوتلل *to take away, to lead away.*

Indicative Present: بيايم *I lead away.*

Subjunctive Present: بوزم *I may lead away.*

Imperfect: ما بيوه *I was leading away.*

Past: ما بوت *I led away.*

Perfect: ما بيولي دي *I have led away.*

80. The Derivative Verb.—The transitive, like the intransitive, has its derivative verb, which is formed by adding ول to nouns (substantive and adjective). It is regular, and is identical in conjugation with the Causal Verb. Example:—

خبر *news*, makes the verb خبرول *to inform.*

سپين *white*, makes the verb سپينول *to whiten.*

81. The Compound is formed by conjugating a noun (substantive or adjective) with the auxiliary verbs كول or كرل (*to do*) when transitive, or with كيدل or شول (*to become or, to be*) when intransitive. Example:—

خبر *news.*

{ خبر كول خبر كرل	} <i>to inform.</i>
{ خبر شول خبر كيدل	} <i>to be or to become informed.</i>

The conjugations of these auxiliaries are to be found in the Appendices.

82. PROHIBITION AND NEGATION.

(i.) *Prohibition* is expressed by the adverb of prohibition, $\lambda\circ$, which is prefixed to the 2nd person singular and plural of the imperative.

In practice $\lambda\circ$ often coalesces with its verb by the elision of the λ . Example :—

$\lambda\dot{\text{خ}}$ go (thou).

$\lambda\dot{\text{خ}} \lambda\circ$ }
 $\lambda\dot{\text{خ}}\lambda\circ$ } do not go (thou).

$\lambda\dot{\text{خ}}\text{ئ}$ go (you).

$\lambda\dot{\text{خ}}\lambda\circ$ }
 $\lambda\dot{\text{خ}}\lambda\circ\text{ئ}$ } do not go (you).

(ii.) *Negation* is expressed by the adverb of negation, $\lambda\text{ئ}$, which, like $\lambda\circ$, may coalesce with the verb by the elision of λ .

It is used with all formations of the verb except with the 2nd person singular and plural of the imperative.

In simple tenses of present time $\lambda\text{ئ}$ is prefixed to the verb. Example :—

شم *I go.*

نه شم } *I do not go.*
نشم }

In tenses which are formed with the prefix و, the نه is placed between the prefix and the verb.

Example :—

ما واهه *I struck,* ما ونه واهه *I did not strike.*

In compound tenses the نه is placed between the participle and the auxiliary which forms the tense.

Example :—

سمرې ژوبل شوي نه کي

The man has not been wounded.

83. The Personal Pronouns are present (either expressed or understood) in various forms in all tenses of verbs. The forms are :—

(i.) The simple personal pronouns :

زه *I.*

مونږ *we.*

ته *thou.*

تاسو *you.*

هغه *he.*

هغه *they.*

This is expressed or understood in all tenses of intransitive verbs, and, in the present tenses of transitive verbs, when it denotes the agent.

(ii.) The affixed personal pronouns :

SINGULAR.		PLURAL.	
م	1st person.	و	1st person.
ي	2nd person.	ئې	2nd person.
ئې	3rd person.	ئې	3rd person.

These affixes, which are inseparable from the verbs, are used in present and past tenses of intransitive and in all tenses of transitive verbs, to distinguish the various persons of the singular and plural.

(iii.) The Instrumental personal pronouns :

MEDIAL.	INITIAL.		MEDIAL.	INITIAL.	
م	ما	<i>by me.</i>	مو	مونږ	<i>by us.</i>
د	تا	<i>by thee.</i>	مو	تاسو	<i>by you.</i>
ئې	دغه	<i>by him.</i>	ئې	دغو	<i>by them</i> (masc. & fem.)
ئې	دغې	<i>by her.</i>			

These are used only with transitive verbs, to denote the instrumental, and precede the verb.

84. The tenses of past time of the indicative, subjunctive and potential moods of transitive verbs in Pushtu have two forms :—

(i.) In the first form the pronoun denoting the agent is in the instrumental case, the verb agreeing

with the object (expressed or understood) which is in the nominative case. Example :—

ما ته وتړلي *I bound thee.*

ما هغه وتاړه *I bound him.*

(ii.) In the second form the order of the agent and object is reversed, the object being in the nominative case, the pronoun denoting the agent in the instrumental case, and the verb agreeing in number and person with the object. Example :—

زه ئي وتړم *He bound me (lit. I—by him—am bound).*

This formation is confusing at first, but it is simpler than it looks; and the student, by practising conversions from the first to the second form of tenses of past time in transitive verbs, will soon familiarise himself with the system.

Example i. :—

FIRST FORM.

ما ته وتړي *I bound thee.*

ما هغه وتاړه *I bound him.*

مونږ تاسو وتړي *We bound you.*

مونږ هغه وتړل
them.

SECOND FORM.

زه تا وتړم *Thou boundest me.*

زه هغه وتړم *He bound me.*

مونږ تاسو وتړو *You bound us.*

مونږ هغو وتړو *They bound us.*

Example ii. :—

ما هلکان تړلي وو
the boys.

زه هلکانو تړلي وم
bound me.

Example iii. :—

FIRST FORM.

تا هلکان تړلي وو *Thou hadst*
bound the boys.

SECOND FORM.

ته هلکانو تړلي وي *The boys*
had bound thee.

Example iv. :—

هغه هلکان تړلي وو *He had*
bound the boys.

هغه هلکانو تړلي وه *The boys*
had bound him.

Example v. :—

مونږ هلکان تړلي وو *We had*
bound the boys.

مونږ هلکانو تړلي وو *The boys*
had bound us.

Example vi. :—

تاسو هلکان تړلي وو *You had*
bound the boys.

تاسو هلکانو تړلي وي *The boys*
had bound you.

Example vii. :—

هغو هلکان تړلي وو *They had*
bound the boys.

هغه هلکانو تړلي وو *The boys*
had bound them.

85. The substantive verb یم *I am*, makes a slight distinction between the alternatives دي and شته in the 3rd persons of the present indicative. دي is used affirmatively or interrogatively when a proximate object is referred to, شته when a remote. Example:—

- توپک د شته *Have you a gun ?*
 توپک م شته *I have a gun.*
 دا د توپک دې *Is this your gun ?*
 توپک م دې *It is my gun.*
 توپک م نشته *I have not a gun.*
 توپک م نه دې *It is not my gun.*

86. The Verb is generally considered the principal difficulty in the study of Pushtu. In order to enable the student to compare the various types, two tables of verbs, one of intransitive and one of transitive, have been drawn up. They will be found at the end of the Manual. The Table of Intransitive Verbs (Appendix I.) includes :—

The simple intransitive verb لويدل *to fall.*

The derivative intransitive verb توديدل *to become hot.*

The auxiliary intransitive verb کيدل or شول *to be, to become.*

The auxiliary intransitive verb يم *I am*—the substantive verb *to be*, which has no infinitive in Pushtu.

The compound intransitive verb تود کيدل *to become hot.*

The irregular verbs تلل *to go*, راغلل, or راټلل *to come.*

The Table of Transitive Verbs (Appendix II.) includes :—

The simple transitive verb *ټړل* to bind.

The causal (or derivative) transitive verb *ټوډول*
to heat.

The auxiliary transitive verb *کړل* or *کول* to do.

The compound transitive verb *ټوډ کړل* to heat.

By learning these verbs thoroughly, and modifying the type according to the instructions contained in the preceding pages, the student should be able to conjugate the majority of Pushtu verbs; and by taking these tables as a guide, should be able, with the assistance of any Pushtu-speaking man of fair intelligence, to work out those verbs which are irregular or defective.

CHAPTER III.

THE PARTICLE.

87. Particles are :—

The Adverb.

The Conjunction.

The Preposition.

The Interjection.

88.

THE ADVERB.

There are in Pushtu but few pure Adverbs. They are :—

زر *quickly.*

مُندِ perhaps.

وي why?

هسي thus.

نا خاپه } suddenly, by

ناگمانه } chance.

لا even.

خو at least, after all.

سره together.

لکه like.

وزر slowly.

تل always.

هدو at all, entirely.

بويه it behoves.

89. The ADVERBS OF PLACE are :—

باند upon.

بيرته backwards.

پورته above.

چرته where.

هر چرته everywhere.

بل چرته somewhere else.

هيچرته nowhere.

پسکنده } below.

لاند }

لاند باند upside down,
topsy-turvy.

بهر outside.

چاپېره } round about.

گير چاپير }

دلي } here.

دلته }

دنده within.

نژدي near.

لري } far.

ورايه }

ورستو behind.

هلته there.

رواند in front.

90. The ADVERBS OF TIME are :—

آخر	at last.	پلټ پسي	successively.
تل	always.	پرون	yesterday.
تل تر نله	for ever.	بل پرون	the day before yesterday.
تر اوس پوري	until now.	لا بل پرون	the second day before yesterday.
لا تر اوس	even till now.	صبا	to-morrow.
بيگا	last night.	بل صبا	day after to- morrow.
چري،	at any time.	لا بل صبا	the second day after to-morrow.
چري چري	now and then.	نن صبا	nowadays.
هيچري	never.	پس	after.
په دي شپو ورځو کښ	nowadays.	هر کله	always, ever, at any time.
کله	when.	هر کله چه	whenever.
کله کله	now and then.	نن	to-day.
تر کله پوري	until when?	مدام	always.
کله نه کله	occasionally.	وختي	early.
هاله	then.	نا وخت	late.
وار په وار	in turn.	خو څله	how often?
ورمبي	firstly.	ډير ځل	many times.
ورو ورو	slowly.		
زر زر	quickly.		
اوس	now.		
پخوا	formerly.		
بيد	again.		

91. The ADVERBS OF QUANTITY are:—

ډیر *much.*

څو مره *how much?*

دو مره *this much.*

هر څو مره *however much.*

لكوتري *a little.*

زيات *more.*

څه *some.*

هر *every.*

هر څو *however many.*

هر څه *whatever.*

هر يو *everyone.*

هر څوك *everyone.*

تر حد پوري *to the utmost extent.*

تر حد زيات *beyond degree.*

بياحد *unlimited.*

92. CONJUNCTIONS.

• These are:—

او *or and.*

بي له *without.*

چه *that.*

که *if.*

ولي چه *because.*

بلکه *but, moreover.*

خو } *but.*

ولي }

څکه } *because.*

څکه چه }

هم *also.*

يا *or.*

سره له دي *notwithstanding.*

93. THE PREPOSITIONS

(which include both affixes and suffixes) are :—

د of.	په مينځه in between, in the midst of.
ته - لره - له } وته - ولره } to.	په on.
کېس } په—کېس } in.	تر from.
څخه at, with.	تر up to.
د پاسه above.	سره together with.
	د لاندې below.

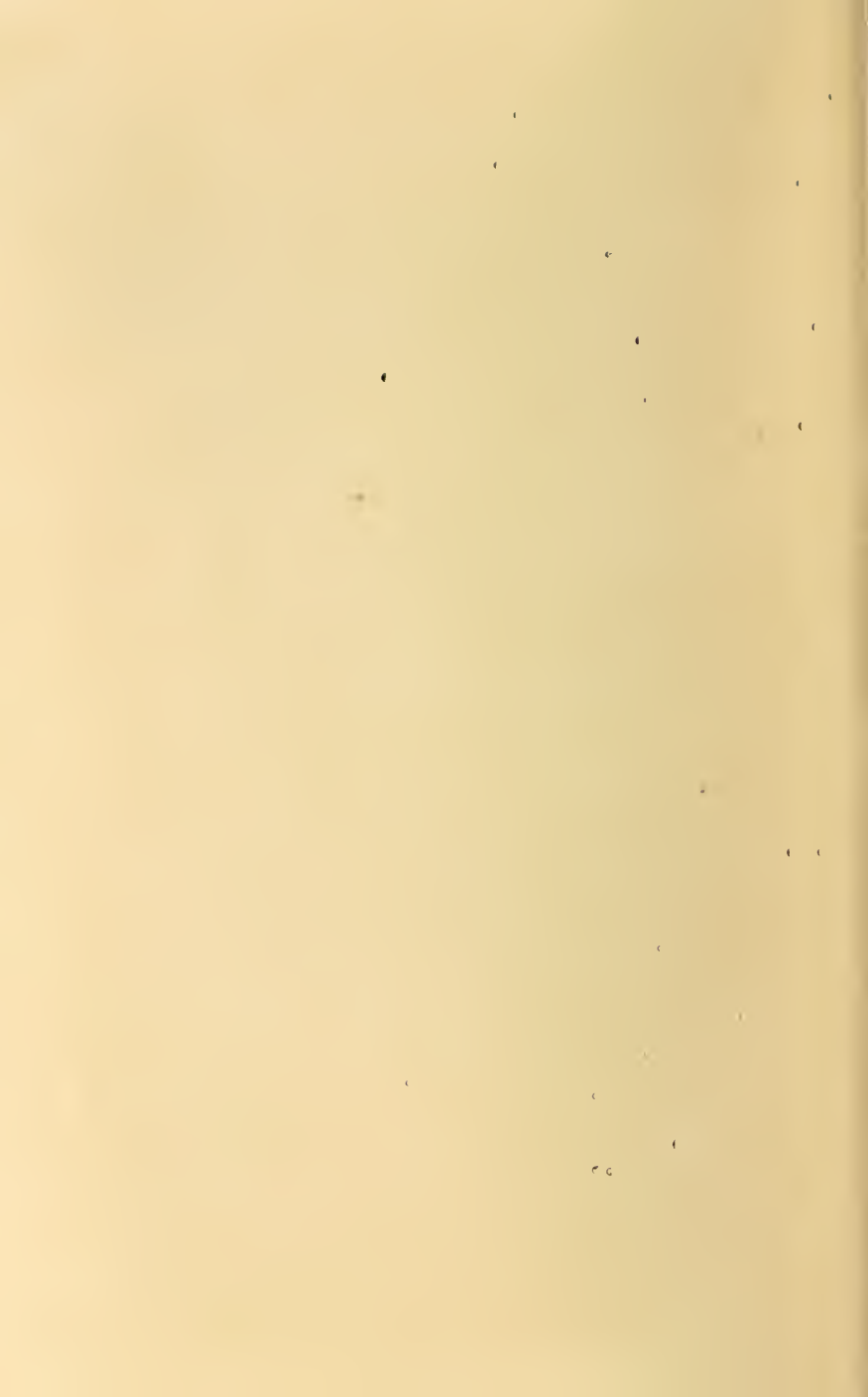
94. INTERJECTIONS.

The common Interjections are :—

او or اي oh !	اپسوس	} alas !
وي وي oh dear !	هي هي	
توبه fie !	واي واي	
واه واه } اخ } oh! (to express su- preme surprise)	دريغ دريغ ارمان ارمان	} bravo !
چڼخي } کړي } avunt !	امان mercy !	
بهديا indeed !	شاهباش	
	واه واه	

PART II.

PROSE COMPOSITION.



PART II.

CHAPTER I.

PROSE COMPOSITION.

CHAPTER I. of Part II. contains a progressive series of lessons and exercises, beginning with simple sentences, and working up to the standard required for the Higher Standard Examination. The beginner who is going up for the Lower Standard Examination should do the first twenty lessons; variations of the sentences, on the lines of the examples and exercises given, should give him sufficient practice in the composition of simple sentences to qualify him for the Lower Standard. Although the Lower Standard Examination includes no written test, the student is advised to write out these exercises in the Pushtu character, as by doing so he will familiarise himself with the character which he is required to read.

LESSON I.

Father	پلار	Girl	جنښي
Mother	مور	Man	سړي
Son	ځوږي	Woman	ښښه
Daughter	لور	Brother	ورور
Boy	هملک	Sister	خور
Good	(m.) ښه	(f.) ښه	
Well	(m.) جوړه	(f.) جوړه	
Ill	(m.) نا جوړه	(f.) نا جوړه	
Bad	(m.) خراب - بد	(f.) خرابه - بده	
Tall	(m.) لوړ - دننگ	(f.) لوړه - دننگه	
Short	(m.) چک - مندرې	(f.) چکه - مندرې	
Handsome	(m.) ښايسته	(f.) ښايسته	
Ugly	(m.) بدننگ	(f.) بدننگه	

The substantive verb يم *I am*.

(See Appendix I., Intransitive Verbs.)

EXAMPLES.

My father is well.	پلارم جوړه دي
His sister is handsome.	د هغه خور ښايسته ده
Your brother is tall.	ورور د دننگ دي

She is a good woman. هغه ښه ښځه ده

That man was ill. هغه سړي نا جوړ و

That woman was ill. هغه ښځه نا جوړه وه

That man is that woman's
brother. هغه سړي د هغې سخي
ورور دی

EXERCISE 1.

My mother is ill. Your father was ill. He is a short man. She is a tall woman. He is a bad man. That boy is my son. That woman is that boy's mother. That bad man is my brother. My sister's daughters are good girls. My brother's sons are bad boys. This girl and this boy are handsome. The girl is the boy's sister. They are handsome. Their father is handsome and their mother is ugly.

LESSON II.

Husband	ځینتن
Wife	ښځه
Horse	آس
Mare	آسپه

House	کور
Dog	سپي
Bitch	سپي
Village	کلي
Sword	ډوره
Strong	مضبوط
Weak	کمزوري
Large	لوي
Small	ډورکي
Swift	گړندي
Lazy	نا راست
Wise, intelligent	هونښيار - ږوه
Stupid, unintelligent	احمق - کم عقل
Sharp	تيره - چالاک
Happy	خوشحال
Unhappy	خپه

EXAMPLES.

My father's horse is ill.	خما ډ پلار آس 'نا جوړه کي
My dog is larger than your bitch.	خما سپي سدا له سپي نه لوي 'نه ي
This woman is unhappy.	دا ښځه خپه ده

Her husband is lazy.	د هغي خبستن نا راست دي
Whose dog is that ?	هغه د چا سپي دي
Have you a gun ?	توپک در څخه شته
This horse is stronger than that one.	دا آس له هغه (آس) نه مضبوط دي
This sword is the sharpest of all.	دا <u>توره</u> له <u>ټولو نه تيره</u> ده

EXERCISE 2.

That man's horse is strong and swift. The horse is swifter than the mare. This sword is sharp. His wife is lazy. This husband is happy; his wife is intelligent. Have you a dog? I have a dog and a mare. Whose house is that? It is that tall man's house. He has a sword. This boy is the strongest of all. Who are you? I am that man's son.

LESSON III.

An infantry soldier	د پلټني سپاي
An infantry corporal	نایک
An infantry sergeant	حوالدار
An infantry regiment	پلټن

Service

A cavalry soldier

A cavalry sergeant

A cavalry regiment

نو کړي

د رسالې سور

د فعدار

رساله

The verb کیدل or شول *to be, to become.*

(See Appendix I.)

EXAMPLES.

Who is this man?

دا سړي څوک دي

He is an infantry soldier.

د پلټن سپاي دي

In which regiment?

د کوهي پلټني

Where is his regiment?

پلټن يي چرته ده

Whose horse is this?

دا آس د چا دي

It is the cavalry sergeant's.

د فعدار دي

He became a sergeant yesterday.

ننغه پرون فعدار شه

Whose swords are these?

دا توري د چا دي

They are the cavalry soldiers'.

دا د سورو دي

EXERCISE 3.

Who are these men? They are infantry soldiers.
 They are in (of) the 3rd regiment. Where is their
 regiment? It is in Peshawar. I am a corporal.

I became a corporal to-day. My sergeant is in the house. Whose gun is this? It is this soldier's. Is he a cavalry or an infantry soldier? Who are these girls? They are the daughters of a cavalry soldier. Where is their mother? She is ill. Where were you yesterday? I was at home (in the house). Where were the infantry and cavalry soldiers yesterday?

LESSON IV.

An animal	خناور
A city	شهر ✓
A mountain	غر
A plain	میدان - میدانه
A fruit	میوه ✓
A forest	خنگل ✓
Day	ورخ ✓
Night	شبه ✓
Water	آب ✓
A garden	باغ ✓
A road	لار
A highroad	لویه لار - بادشاهی لار - بادشاهی سړک - جرنیلی سړک

Grass	واښه
Wood	لرگي
A river	سيند
People	خلق
Tribe	قام - خيل
Name	نوم
A stony plain	(کنډيزه) مایره - د کانرو میدان

Intransitive verbs.

(See Appendix I.)

To go	تلل
To come	راتلل
To live, dwell, stay	اوسیدل
To flow	بیدل
To arrive	رسیدل

EXAMPLES.

This road goes through the forest and through the city.	دا لار د څنگل او د ښهر په مینځ کېښي
The horses have come from the plain.	آسونه له میدان نه راغلي دي
Do you live in the city ?	ته په ښهر کېښي اوسي
Water flows through my garden.	د باغ مینځ کېښي مـ اوښه بیدري

Did you go to the plain yesterday? پرون مييري له تلي وي كه نه

My aunt lives in the city. ترور م په بنهر كنبس اوسبي

I live here, I, came here the day before yesterday. زه دلته اوسم - بل پرون دلي
راغلم

EXERCISE 4.

There are large houses in the city. This road goes to the city. The people of the city are good. The road through the forest is bad. The people who live in the city go to the forest for grass and wood. The soldiers came from the forest to the plain. They have five hundred horses, and have come to the plain for grass. The river flows from the plain through the forest. These men arrived from the city yesterday. They will live in the plain near the forest. These women stayed seven days (nights) in my big house. Whose is this garden? It is mine. The water flows through it. People come from the city for the fruit. My wife lives in a village in the forest. She sometimes comes to the city. When will you go? I shall go the day after to-morrow. Of what tribe are you? I am (an) Afridi. I live in Tirah near the stony plain.

LESSON V.

A bed	کت
A tree	وڼه
Food	خوراک - تکالي
Meat	غوښه
Bread	پوډي
Butter	کچ
Milk	پټي
Rice (husked for cooking)	وربزي
Curds	ماسټه
Tea	چاي
A carpet	قالينچه - دري - قالين
A servant	نوکر
A pipe	چلم
Tobacco	تماکو
An hour	کنټه
Fire	اور
Ready	تيار

Intransitive verbs.

To sit	کښيښاښل
To lie	خملاسټل

Transitive Verbs.

(See Appendix II.)

To eat	خورد
To drink	خمنبل
To bring	راورد
To lead	راوستل
To take away	وړل
To lead away	بوټلل or بيول
To place, put	يښل or ايښودل - ږدل
To make, do	جوړول - كول
To give	وركول
To call	بلل

EXAMPLES.

Bring (lead) my horse to me.	خما آس راوله
Take away this bread.	دا ډوډي يوسه
Place it on the carpet.	په درغي ئي كيرده
Make tea ready	چاي تيارى كړه
Is there (any) fire?	اور شته
Will you drink some milk?	پئي به خمني
I was lying on the bed under the tree.	زه د ونې لاند په كوت پروت وم (يا ملاست وم)

- Tell that man to bring water. هغه سړي ته وايډه چه اوبه راوړه
- The food will be ready in two hours. دوه گنډو پس به ډوډي تياره شي
- When did he return? هغه کله بېرته راغی
- Take the horses to the village. آسوند کلي له بوزه

EXERCISE 5.

Bring a bed and put it under the tree. Place a carpet near the bed. We will eat food. Is the food ready? It will be ready in (after) an hour. Take away (lead away) the horses. I will sit on the bed, and you can lie on the carpet. Have you a pipe? I have tobacco. Tell that (infantry) soldier to bring fire for the pipe. He did not hear. Now he has heard. He is bringing fire from that small house near the city. Give me (some) tea. The tea is not ready, there is no fire. Will you eat (some) curds? Make ready dinner for four people who are coming from the city. Is the meat good? I will go to the city, and when I return (come again) I will bring bread, butter, and fruit. Call my servant. He is lying under the tree by the bed. Tell him to bring my tobacco.

LESSON VI.

A letter	چٽي خط
News	خبر
A table	میز
A chair	کُرسی
A message	پیغام or خبر
A field	پٽي
A crop	فصل
Wheat	غنم
Barley	اوربشي
Rice	شولي
Cold	بخني or جھ
Hot	تود
Fresh	تازہ

Verbs.

To send	لیرل or آستول
To read	لوسدل
To write	لیکل
To come back, to return	بیرتہ راتل or جاروتل
To go back, to return	بیرتہ تلل

EXAMPLES.

Take this letter to my father. دا چٽي شما پلار لہ یوسہ
 Whose are these crops? دا فصلونہ کَ چا دی

I was reading your letter پروڼ م ستا چټي لوسته
yesterday.

Sit on the bed. په کت کېښه

Take away the dog, he has نا سپي بوزه غږينه ئي
eaten the meat! وخوره

Bring my horse. آس م راوله

EXERCISE 6.

This man has brought a letter from my sister. Does she send any news? He writes a letter to me every day. Have you read your uncle's letter? No, I have not read (it). I will read it when I have eaten my food. This tea is very hot. Tell my servant to bring me some fresh water. Whose is this village? It is my father's. Let us sit on a carpet under this tree and the village people will come to us. What are the crops in this village? They are wheat and rice. The water from the river flows through the village. Send this letter to my brother. He lives in the large house in the city near the garden. I will also send him a message. The dog has drunk all the tea and eaten all the food. We will go back to the city.

LESSON VII.

Early	وختي
To-morrow	صبا
Morning	سحر
Evening	ماينام or نماينام
Noon	غرمه
Late	ناوخت
Wealth	دنيا - دولت
Cattle (including all kinds of animals)	مال
Cattle (bulls, bullocks, and calves)	دنگر
A mule	قچره
A sheep	گده (f.) گدوري (m.)
A cow	غوا
A goat	چيلئي - وزه (f.) چيلئي - وز (m.)
A chicken	چرگودي
A thief	غل

Verbs.

To kill	وژل
To die	مړكيدل
To strike	گزار كول or وهل
To bind	تړل
To carry off	وړل or بيړول
To understand	پوهيدل

EXAMPLES.

I do not understand Hindustani.

زه په هندکو نه پوهیدم

This man understands Hindustani.

دا سړي په هندکو پوهیږي

He has come from the mountains, and will lead you to the village to-morrow morning.

له غرونو نه راغلي دي او کلي ته به د صبا سحر بوزي

The thieves killed two men who were with the cattle.

غلو دوه سړي و وژل چه د مال سره وو

Three goats died last night.

بيگا دري چيلی مري شوي

EXERCISE 7.

Do you understand Pushto? We are going (will go) to the mountains to-morrow. There are many thieves in the mountains. Yesterday thieves carried off twenty (head of) cattle from my village. They killed a mule. My sheep are ill, and two have died. I wrote a letter to the (cavalry) sergeant at Chaprahar. I wrote that all my cattle had been (have been) carried off. Which is the road to your village through the mountains? I will lead you. We will go to-morrow morning early.

I asked him what village he came from (from which village do you come?), and he said that he came from Dakka (that I came from Dakka). The sergeant has come. He says that he saw (I saw) seven thieves in the hills yesterday, that he (I) asked them who they were (who are you?) and that they ran away. He said that he would not go (I will not go). They said that they had killed seven men (we have killed seven men). When Jan asked him his name, what did he say? He first said his name was Ahmed, but afterwards said it was Mohamed.

. LESSON IX.

A servant (usually used for soldier, a Government servant)	نوکر
A war	لام - جڼگ
A fight	جنگ
An enemy	دښمن
Service	نوکرې
A year	" کال
Weapons	وسله

A knife (large)	چاڙه
A medal	بادري or تغمه
A brave man	مردئي or بيادر or زورور
Brave (<i>alji</i> .)	بيادر
To be wounded	ژوبلیدل or ژوبل کیدل
A wound	پهره or زخم

EXAMPLES.

He is a (Government) servant. هغه نوکر دی

He has fourteen years' service, and has been through seven campaigns (wars). هغه ډ خوارلسو کالو نوکر دی او په اوو لاهونو کښن تلي دی

The enemy are well armed. ډ ډنښمن ښه وسله ده

EXERCISE 9.

Are you a (Government) servant? Yes, I am an infantry soldier of the 24th regiment. Did you go to the war? Yes, I was wounded in the Tirah

expedition. How many years' service have you (Since (of) how many years are you a servant)? I have four years' service, and have two medals, one for (of) Agror and one for (of) Tirah. In a fight at (of) Ali Masjid my captain told me I was a brave man (said, "You are a brave man"). In the fight at Ali Masjid many of the enemy were killed. The enemy were very badly armed (the weapons of the enemy were very bad). They had swords and knives, but no guns.

LESSON X

To be able	شول
To go or get across	پور پوتل
To go or get through	
To swim	لاندو وهل
Darkness	تیاره
Ignorant	جاهل or ناپوه
A follower (fighting man)	لکر (په ملاتړ)
A door	دروازه or ور

EXAMPLES.

I can speak Hindustani, زه هندکو ویلی شم خو ک دی
 but I cannot under- غرّه ک خلقو به خبرو نه
 stand what these hill پوهیږم
 people say.

Bring twenty of your own ته شل تن خپل سړي راوله
 men, and I will take اوزه به پنځه ویشته خپل
 with me twenty-five of لسمون (یا ملاتړ) خان سره
 my followers. واخلم

He swam across the river. هغه له سیند په لاندو پوریوت

EXERCISE 10.

Can you go across the river? I cannot get across the river, as it is deep (as there is much water). Can you swim? I can swim, but not well (but I cannot swim well). In the darkness I could not see the man. I cannot speak Pushtu, but I can understand what people say (the words of the people), and in (after) two months I shall be able to speak. The people of these hills are very ignorant, they cannot understand Hindustani. Can you go with me? How many men can you

bring with you? I can take fifty of my own followers, and you have fifty soldiers.

LESSON XI.

A letter	خط or چټي
An order	حکم ✓
A message	پیغام ✓
To be able	شول
To recognize	پېژندل
To open	لري کول or خلاص کول - خلاصول
To shut	پوري کول or بند کول - بندول
To run	زغليدل or منډي وهل
To write	ليکل

EXAMPLES.

Can you get across? ته پوريوتې شي

He said that he could هغه وچه زه غل پېژندلي شم
recognize the thief.

I could not open the door, ورم لري کولي نه شه څکه په
 so I returned. بیرته راغلم

That man's nephew can د هغه سړي خوري (يا وراره)
 run very fast, he can ډير کوندي منډه وهلي شي
 run faster than any of د کلي ټولو هلکانو نه په دو
 the village boys. کښ مړني دي

If I could go I would, but که زه ټلي شوي نوبه ټلي وم
 I cannot. خو ټلي نه شم

He sent me a message هغه خبر را وليږه چه زه ناجور
 that he was ill, and يم اورا ټلي (يا در ټلي) نه
 could not come. شم

EXERCISE 11.

I gave him an order to go to the village in the plain. He started, but an hour after sent me a message that he could not go. Can you shut the door? No, I cannot (shut the door). Can you speak English? I cannot speak English, but I understand English. This boy can run faster than this boy. Can you recognize this man? Yes, he is the man whom I saw in the hills yesterday, and who told me that he had come from Peshawar. He says that he is a corporal in the

4th regiment (of infantry), and that he cannot return to his regiment because his father is ill. Can you write a letter to his Colonel? I cannot understand what he says (his words).

LESSON XII.

On the two forms of the past tenses of Transitive Verbs.

To strike	وهل
To kill	مړ کول
To murder	وژل or قتل کول
To hurt	خوړول
To oppress	تنگ کول
To call	بلل

EXAMPLES.

I have killed him.

ما هغه قتل کړي دي or ما هغه
وژلي دي

He has struck me.

هغه زه وهلي يم

You have hurt me.

تَزَّةٔ خُوْر كِرِي يَم

I have called you.

مَا تَه بَلَلِي يِي

Thou hast oppressed me.

تَا زَّةٔ تَنَكْ كِرِي يَم

Why didst thou strike me?

تَا زَّةٔ وَلِي وُ وِهَلَم

He had killed him.

هَغَمَّ هَغَمَّ وُزَلِي وُ

I struck you to-day because
you hurt me yesterday.

نَم م تَه وُ وِهَلِي خَكَه چَه
پَرُون د زَّةٔ خُوْر كِرِي وَم

Whose is this dog?

دَا سِپِي دَا چَا دِي

Probably it is Ahmed
Khan's.

دَا اَحْمَد خان بَه وَي

EXERCISE 12.

I have struck him. He struck me yesterday.
Why did he strike? You have murdered him.
He called you yesterday. He could not kill me.
He has oppressed me for a long time. Thou hast
hurt me. You have all oppressed me. Who is
that man? I do not know. Probably he is a
Sepoy (he will be a Sepoy).

LESSON XIII.

- I will go myself. زه به پخپله خم
- He himself said to me منغه پخپله راته ووړ.
- Why did you not go your-
self? پخپله ولي لار نه شوي
- A little boy like you can-
not do this work. ستا په شان يو وړوكي هلك
دا كار كولي نه شي
- What is this thing? دا څه شې دي
- What sort of a beast is
this? دا څرنگ څناور دي
- Where did you find this
coin? دا سكه د چرته و مندله
- He arose and sat down
again. هغه پاڅيد او بيا كښيناست
- I go myself to the village
every day. زه پخپله كلي له هره ورځ خم
- Write a letter for me. يوه چتې راله وليكه
- Go to your own house. خپل كور ته لار شه
- I have got his book, I
have lost my own. د هغه كتاب م آخستې دي
خپل م ورك كړي دي

Give my compliments to the Chief, and ask him to come in. ملکت (یا خان) ته مِ سلام وایه
او ورته وایه چه دننه راشه

I will go myself in his place. زهٔ بد پخپله د هغه په خای
ورشم

They said among themselves, هغو په خپل مینځ کینس ویل

EXERCISE 13.

I will go there myself to-morrow. If you cannot come yourself, perhaps your brother can come. I cannot go myself, but my cousin will go instead (in my place). Is this horse your own? A man like you can do my work. He is as brave as Rústum, and as just as Naoshirawan. Of what tribe is this man? He is an Afridi; he has come here to see me. Where did you put my gun? I put it under the bed. He got up and went out, saying that he would come again to-morrow. He goes to the city every day to sell wood and grass. The chief sends his compliments, and says he will come to-morrow to see you. Go out of my house. What is this thing? I do not know what it is. Ask him why he did not come himself when I sent

for him. I will go to the river to-morrow before dawn, and you must (will) come with me.

LESSON XIV.

In a narrative, when a second verb occurs after a verb in the past tense, the present or subjunctive of the present may be used.

A well	کوڅی
To get up	پاڅیدل
To escape	بچ کیدل or خلاصیدل
To climb up	ختل
A way	لار
To seize	نیول
To fall	پریوتل
To get down	کوزیدل

EXAMPLES.

The man saw that he could ^زسرې ولیدل (یا پوه شده) چټه زږ
not escape. خلاصیدي نه شم

The river was in flood, and
the travellers saw that
they could not get
across.

په سیند کنبس سیلاب راغلی
وه او مسافر پوره شو چه مونر
پوریوتی نه شو

EXERCISE 14.

I felt (understood) that I could not get up. The thieves seized me, and I saw that there was no way of escape. The boy fell into the well, and saw that he could not climb up. When I had climbed up the tree I knew (understood) that I could not get down.

LESSON XV.

A gun	توپک
A rifle	ریفل or رفل or رخدار توپک
A flintlock gun	چقمقی توپک
A matchlock gun	باتیدار (یا پلمیته دار) توپک
A snider rifle	گنیز
A Martini rifle	گورنیز
A Lee-Metford rifle	اوه دزی

A shot-gun	دَ چرو توپکټ
Powder	(دَ توپکټ) د اړو
Lead	سِکِه
Shot	چري
Bullets	گولې
Cartridges	کارطوسونه
A packet of (10) cartridges	گمټه
A mark (to shoot at)	نښه
Hunting, shooting, etc.	شکار
Snipe	چغتي
Quail	مِرزي
Francolin	تارو
Partridge	تذري
Chickor or (red-legged partridge)	زړکه
A hare	سويه
To obtain	پيدا کول
To kill	ویشتل
To shoot (meaning to kill)	
To shoot (meaning to fire at)	توپکټ وهل توپکټ خلاصول
To shoot at a mark	

To steal	پتول or غلا کول
Only	صرف or خالي
A merchant	سوداگر
An elder	ملک
A grey-beard	سپین بربری
Dear, expensive	گران
To buy	په بیع آخستل - آخستل
To load	دکول
To fill	

EXAMPLES.

The Afridis are better armed than the Orakzai, they have got many Lee-Metford and Martini rifles, while the Orakzai have only a few Snider rifles and many flintlock and matchlock guns.

اپریدو شیخه له اورکزو نه ښه وسله ده (څکځه چه) اوه دزي او گورنيز توپکونه ورڅخه ډیر دي او اورکزو څخه خالي یوڅو گنيز دي او چقمقي (یا چخمخي) او پليټدار ډیر دي

I fired three packets of ammunition at a mark to the east of the village yesterday.

پرون م په یوي نښي باند چه د کلي زمر خاتۀ خواته ده دري گوتي خلاصي کړي

Bring me my shot-gun, دَا چرو توپک مِ راوړه - لرغونډ
 I will go out shooting بنکار له به خم - پرون مِ اوړه
 for a little while. I لس چغتې وُ وښتې
 shot 17 snipe yesterday.

This shot is too coarse, دا چري ډيرې شتې دي نرې
 have you no finer? در څخه نشته

He is a very good shot. هغه ښه توپک وُلي

Some thieves brought some برون چا غلو له ښير نه سکه
 lead from the city yester- راوړه او دَا غره په خلقوئي
 day and sold it to the خرڅه کړه
 hillmen.

They will make bullets دوي به تر کولي جوړوي
 with it.

They cannot make the د اوړه ډزي نارطوسونو د پارو
 powder for the Lee- دوي دارو جوړولي نه شي
 Metford cartridge.

EXERCISE 15.

How are the Afridis armed (What arms have the Afridis)? They have a few Lee-Metford and many Martini and Snider rifles. Twenty years ago they had only flintlock and matchlock guns. How do they obtain ammunition (cartridges)?

Thieves steal cartridges and sell them to merchants in the city, and the merchants sell them to the hill people. The hill people can make good powder, and can load empty cartridge-cases (cartridges). Are they good shots (do they shoot well)? At every village they shoot at marks: The elders are good shots, but cartridges are so dear now that the young men cannot buy them. I will go out shooting to-morrow. Get my shot-gun ready. The elders say that there are many snipe and duck in the marshes and a few hares in the plain. I shot seven francolin yesterday.

LESSON XVI.

• • Land	زمکه
• Irrigated land	آوی زمکه
Unirrigated land	للمه زمکه
An irrigation channel	وله
Revenue	مالیه ✓
Half an acre	جریب ✓
A settlement officer	د بند و بست صاحب
Service	خدمت ✓

Rich	مور or دولتمن
A dependent, a serf	همسایه
A feud	بدی
Independent territory	غیر علاقہ
To fix, to assess	مقررول - مالیه لکول
To be at feud	بدی لرل

EXAMPLES.

- I am an elder of the Afridis, and own a village in the Peshawar district. زۀ د اپریدویو سپین ریبری یم
اون پینورپه تپه کینس م یو
کلی دای
- My land is all irrigated, and I pay two hundred rupees a year revenue to Government. توله زمکه م آوی دۀ اوزۀ دوه
سوروی پی د کال مالیه سرکار
له ورکوم
- The settlement officer has put a heavy revenue on my land, because I have a feud with the chief of Mullazai village, and the Sahib is angry with me. د بند و بست صاحب شماپه
زمکه دیره درنه مالیه لکولی
دۀ په دی چه د ملازو ملک
(یا خان) سره م بدی دۀ
او صاحب رانه خپه دای
"

EXERCISE 16.

The chief of this village is Ahmed Khan Mohmand; he is one of the elders of the Mohmands. Does he pay (give) much revenue to the Government? He pays four rupees an acre for irrigated and two rupees an acre for unirrigated land. The settlement officer has assessed his revenue lightly, as his father and grandfather performed great services for Government. The irrigation channel brings the water to the village from the Cabul river. He is a very rich man, and has many dependents. He is at feud with the people of independent territory who killed his father.

 LESSON XVII.

The seasons are سپرلي *spring* (comprising February, March, and April); اوري *summer* (comprising اوري *the hot season* (May, June), and پشكال or بشكال *the rains* (July and August); مني *autumn* (September and October), and زمي *winter* (November, December, and January).

Rice	وربڑي
Wheat	غذم
Barley	اوربشي
Maize	جوار
Millet	غونبنت
Crops	فصلونہ
Fields	پتتي
Earth	زمڪه
Fruit	ميوه
Grapes	انگور
Peaches	شفذالان
Apricots	زردالو
Apples	منڙي
Pears	ناڪي or ناسپاتي
Pomegranates	انار
To remain	پاتي شول or پاتي ڪيدل
To plough	پوي ڪول
To sow	ڪرل
To harvest	لوڪول

To ripen	پوخ کیدل or پخیدل
Year	کال
This year	سکال or سِرکال
Last year	پروسکال
Rain	باران
The harvest	لَو
Famine	قحط
Seed or seed-grain	تخم

EXAMPLES.

People are now busy ploughing the land for the wheat.

خلف اوس لکيا دِي دَ غنمو
 دَ پاره بتي يوي کوی (يا
 آدِي)

It is now autumn, the seed-grain will remain in the earth through the winter, the wheat will show in the spring, and will be ripe in the hot weather.

اوس مني دِي - دَ غلي تخم
 به قول ژمي زمکه کين وي
 په سپرلي کين به غنم نيکاره
 شي (يا وتو کيري) او په اوږي
 کين به پاخه شي

Many Afridis will come down from the hills for the harvest. This year the harvest will be better than last.

د لو د پاره ډير اپريدي به له غرونو نه راكوز شي - سر كال به له پروسكال نه فصل ښه وي

EXERCISE 17.

Among the Pathans the villagers are very busy in the summer and autumn (the village people have much work in) and have nothing to do in the winter and spring. They plant barley and wheat in the autumn, and rice and maize in the spring. These crops are harvested in the hot season, and maize and millet are sown before the rains. Many fruits ripen in the rains. In Peshawar there are very good apricots, peaches, and grapes. There is little rain this year, and the crops will not be good. Last year there was good rain in the hills, but little in the plains. This year there will be a famine.

LESSON XVIII.

A month میاشت

Pathans reckon by lunar months. Their year corresponds with the ordinary Mohammadan calendar, which in other Musulman countries is used with the Arabic names.

ARABIC.	PUSHTU.	DAYS.
Muharram	دَ حَسَنَ حُسَيْنِ مِيَاشْت	30
Safar	صَفَر	29
Rabi-ul-Awal	* وُرُوبِي خور	30
Rabi-us-Sani	* دُوبِمَه خور	30
Jamādi-ul-Awal	* دُربِمَه خور	30
Jamādi-us-Sāni	* خَلُورَه خور	29
Rajab	دَ خَدَايِ مِيَاشْت	30
Shaban	دَ شُوقَدَر (يَا شَبَقَدَر) مِيَاشْت	29
Ramazān	رُوزَه or دَ رُوزِي مِيَاشْت	
Shawal	وُرُوكِي اخْتَر	
Zil-Kaida	مِيَانَه or خَالِي	
Zil-Hija	لُويِ اخْتَر	

* *Lit.*, the first, second, third, and fourth sisters.

A week *هفته* or *جمعه*

The days of the week are :—

ENGLISH.	FUSHTU.	PERSIAN.
Saturday	خالي	شنبه
Sunday	اتوار or اتبار	يک شنبه
Monday	د کُل ورځ	دو شنبه
Tuesday	د نهمي ورځ	سه شنبه
Wednesday	چار شنبه	چهار شنبه
Thursday	د زيارت ورځ	پنجشنبه
Friday	جمعه	جمعه

A tribal council

جرگه

A shrine

زيارت

A caravan

قافله - قاپله

To start

روان کيدل or روان شول - روانيدل

EXAMPLES.

My uncle left his home last Saturday, he will probably return on Sunday.

د تير خالي به ورځ تره م له خپل کور نه روان شه - ايد دې چه د اتوار په ورځ به بېرته راشي

The villagers pray at the shrine every Thursday and Friday.

دَ هر زیارت او جمعه په ورځ
 دَ کلي خلق دي زیارت له
 (دعالة) شي

EXERCISE 18.

We will start on Tuesday and return on Saturday. In the rains a tribal council is held every Friday at the mosque at Bagh in Maidan. My nephew is very ill; we will take him to the shrine of Kaka Sahib at Nowshehra. If you start to-morrow you will arrive at Nowshehra on Thursday morning. In the winter and spring the caravans go on Tuesdays and Fridays. In the hot weather and rains they go only on Fridays. To-day is Saturday; he may perhaps come here the day after to-morrow, which is Monday.

LESSON XIX.

The cardinal points are :—

North	قطب
South	سپیل
East	نمر خاتۀ (خوا)
West	قبله or نور پریواته (خوا)

As Pathans come more and more into contact with civilization, so the European system of measuring time is making progress among them. The following terms are in common use:—

An hour	گنټه
A minute	منټ
One o'clock	يوه بجه
Two o'clock	دوه بجي
<i>etc.</i>	<i>etc.</i>

EXAMPLES.

We shall arrive at home دري گينټو پس به کورته
in three hours. ورسپرو

Half past five. پنځه نيمې بجي

A quarter past seven. پاو باند اوه بجي

Twenty minutes past six. شل منټ باند (يا د پاس) شپږ بجي

The original Pushtu measure of time is, however:—

سحر or ملابانگ The early call to prayer, about an
hour before sunrise.

غرمه Noon.

ماخپښين The second or afternoon prayer,
between 2 p.m. and 3 p.m.

مازديگر	The prayer before sunset, about 5 p.m.
ماينام	The prayer after sunset, about 8 p.m.
ماخينتن	The night prayer, about 10 p.m.
نيمه شپه	Midnight.
شومد قلاز	The dead of night, about 1 a.m. to 3 a.m. (literally meaning <i>quite still</i>).

EXAMPLES.

Leave the fort at the time of the early call to prayer, take the road to the south, and go through the hills, return here just before sunset.	ولابانگت مالي له قلا نه روان شه او د سپيل ددي لار واخله او د غرونو په مينځ كښ لار شه اوله نور پريوتونه لږ مخ كښ بديرته راوگرزه
---	--

It will be about three and a half hours' march.	د دري نيمو گنتو لار به وي
---	---------------------------

We will start at midnight, and return early to-morrow morning.	مونږ به په نيمه شپه روان شو او صبا سحر به وختي راوگرزو
--	--

A pursuit party	چغه
Raiders	داره
A raiding party	

EXERCISE 19.

The thieves came from the hills to the east; they reached the village at the time of the afternoon prayer, and started two and a half hours afterwards, crossed the river at 5 p.m., and reached the hills at midnight. How far is your village from here? If I start at noon, I can reach my home (house) by the time of the prayer before sunset (5 p.m.). The men should start by dawn (at the early call to prayer). In the dead of night, when all the people of the village were asleep, twenty men opened the west gate (door) of the village and took away eight horses. Twenty minutes after, a pursuit party started after them. The pursuit party returned at noon, but had not found the raiders.

LESSON XX.

Common salutations and expressions used by Pathans :—

ستړي مه شي May you not be tired (the
common expression on
meeting anyone).

ته ستري مشي	May you also not be tired.
خوار مه شي - مه خواريري	May you not become poor (the usual answer to the above).
په خير راغلي	You are welcome.
هركله راشه	You are always welcome.
خدای د مل شه	Good-bye (God be with you) !
خدای ته سپارلي بي	I entrust you to God.
خدای د آباد لره	May God keep you pro- sperous.
خدای د خوشحال ساته	May God keep you happy.
کور د آباد شه	May your house be pro- sperous.
خدای د وساته	May God keep you.
خدای د لالت که	<i>lit.</i> May God make you a lord, <i>means</i> May you receive promotion.
په منځ د نينه	Good-bye [<i>lit.</i> in front of you(,may) good(appear)].
آمین ناسره	The same to you.
توبه	Shame !
امان	Mercy !

السلام عليكم	Peace be upon you !
وعليكم السلام	And upon you peace! (answer to above).
بِسْمِ اللّٰهِ	In God's name.
واللّٰهُ بِاللّٰهِ	By God !
يا اللّٰهُ	O God !

EXERCISE 20.

Who is that coming? It is probably the Khan (it will be the Khan). Welcome, Khan Sahib, may you not be tired! May you all not be poor! Peace be upon you! And upon you peace! Take a seat in the shade under the tree. No, I must go to the city. Good-bye, Khan Sahib, I entrust you to God.

LESSON XXI.

Avarice	حرص - طمع
Avaricious	خرصداك
A head	سر
A butcher	قصاب
A miser	شوم
A lie	دروغ

EXAMPLES.

In a certain village there was a girl who was so beautiful, that her friends said that up to the present time such a girl has never been.

په یوه ګلي کښ یوه ګلي وه
چه داسي نه ایسته وه چه
د هغي دوستانو چه تر اوس
(یادي نه پخوا) داسي جندي
هیچري (پیدا شوي) نه وه

Day and night, winter and summer, she would remain in her own house; but if at any time she had a great longing for anything, she would send her servant to the bazar for it.

شپه او ورځ اوړي او ژمي به
هغه په خپل کور کښ
اوسیده خو که چري یوشي
ته به ئي دیره مینه و شوه
نو خپل نوکر به ئي بزارة
ورولیره

One day her father, who was a rich man, said to her, "What is the reason that you always remain in the house?" She said, "The reason is that I do not like to go out."

یوه ورځ د هغي پلار چه یو غټ
سړي وه ور ته و وچه خه
سبب دي چه ته مدام په
کور کښ اوسي - هغي وچه
دا سبب دي چه شما بهر
تلو ته زړه نه غواړي

EXERCISE 21.

People say that there was a rich man, who was so avaricious that, because of his great avarice, he would not eat meat. But if at any time he had a great longing for it, he would send for a goat's or sheep's head from the butcher through his servant. One day a friend said to him, "What is the reason that, winter and summer, you eat only head." He gave answer, "The reason is that I like it very much." The other said, "You are lying; up to the present time I have never seen such a miser as you."

LESSON XXII.

Falcon	بانبه
Crooked	m. کور m. f. کړه
An old woman (literally, a white-headed woman)	زړه نښخه or سپين سرې نښخه
Beak	مښوکه
Alas!	ارمان ارمان or هه هه هه
Poor wretch	بد نصیب

A knife	چاڙه
Upper	ياخني
Lower	نيڪندي
Friendship	آشنائي
Enmity	دُشميني
To alight	کوزيدل or کٽيدناستل
To pick up	آخستل or پورته کول

EXAMPLES.

This stick appears to me to be crooked. دا لڙڪي راتہ کوزر نيڪاري

He exclaimed, "How can you drink with such a mouth?" هغه وُو چہ تہ ڇنگہ بہ داسي خو لہ ڇنبلي شي

I took a sword and cut off his head. ما تُوڙہ واخستہ او ک هغه سر م پري کر

When I had made both alike, چہ دواڙہ م يو شان کرل

Now you will be able to go. اوس بہ تلي شي

At night a white and a black cat are alike. ک شپي سپينه او توره پيشو يورنگ وي

They kept a dog for the chase. هغور د بنگار د پاره يو سپي ساتلي وه

One day it ran away and was lost. يوه ورځ هغه چرته وتښتيد او ورك شه

EXERCISE 22.

A king of Afghanistan kept a falcon for hunting. One day it flew away and alighted on the house of an old woman. The old woman at once seized the falcon. When she looked at it, its beak appeared to her to be crooked. The old woman exclaimed, "Alas, alas, poor wretch! How will you be able to eat with such a beak." She took a knife and cut off its upper beak? When she had made the upper and lower beak alike, she said, "Well done; now you will be able to pick up grain and eat." The friendship and enmity of a fool are alike.

LESSON XXIII.

Bread	دودني
A side	يورخوا
A loaf	دودني

A traveller

مَسَايِر

To eat enough

To be replete

مَرِيدَل

To take

آخَسْتَل

EXAMPLES.

Three men were sitting together talking.

دري سري سره ناست وُو خبري
ئي کولي

I have three eggs, and he has ten.

ما شخه دري هادي او هغه
شخه لس

A woman happened to come in.

يوه شخه ناگهانه دننه راغله

When she had come in, she said,

چه راغله نو وئي و چه

He therefore went out with the man.

هغه له دي سبب سري سره
لاړ

When he had rested enough, he started off.

چه پوره دمه ئي وگره (يا
خوره) نوروان شه

The owner of the house said, "This is the price of your horse."

د کورخاوند وُو چه ستان آس
دا بيع ده

EXERCISE 23.

In the city of Peshawar two men were sitting together (in one place), eating bread. One man had five loaves and the other three. A young man happened to be passing. When he got to their side he said to them, "Peace be on you." They replied, "And upon you peace. You are welcome. Come here and eat bread with us." He therefore sat down and ate bread with them. When he had eaten enough (was replete), the traveller got up. He gave the owners of the loaves eight rupees, and said, "Take this; it is the price of your bread."

LESSON XXIV.

A dog	سپي
A cock	چرک
To think	خيال or کمان کول
To run	تښتيدل
To drive out	شړل

To inform	خبرور کول
Sometimes	کله کله
Stupid	کم عقل

EXAMPLES.

There is a priest among the Afridis whom the people praise very much. یہ ایږیدو کښ یو ملا دی چه خلق ئی ډیر صفت (یا صپت) کوپ (یا ستائی)

The king said, "There is probably some meaning in this." بادشاه وُو چه په دی کښ به خه ه طلب وِی

He would not follow my advice. هغه شما خبره (یا نصیحت) نه مني (یا نه آوري)

EXERCISE 24.

There was a good old man among the Arabs, whom the people used to consult in everything, and everyone followed his advice. One night all the dogs of his village died. The people came to the old man and told him the dogs were dead. He said, "There will probably be some good in this." The next night all the village cocks died. The people came running to the old man and informed him. He said, "There will probably be

some good in this." The people drove that good old man out of the village, and he cried, "Mercy! mercy!" They said, "Think well, old man; there will probably be some good in this." A good old man is sometimes stupid.

LESSON XXV.

A merchant	سوداگر
A load	بار
Silk	ربینیم
A camel-man	ساروان
A caravan	قاپله
A camel	اوبن
Quarrelling	جگړه کول
A judge	قاضي
Poor	خوار - غريب
Property	مال
To give	ورکول
To take	آخستل
To start	روانيدل

To arrive	رسیدل
To sell	خرخول
To search	لتول
To know (recognize)	پیژندل

EXAMPLES.

I told him to take the horse away. ما ورته وُو چِه آس بوزه

I thought that perhaps he had gone away. ما فکر وُکړ چِه کُنْدِ هغه لار

After much talking they went out. پس نَ دِیرو خبرو هغوی
بهر لارل

EXERCISE 25.

A merchant gave three loads of silk to a Ghilzai camel-man, and told him to take it to Kabul. Three days later he started after him, but became ill, and could not catch up the caravan. When the camel-man arrived in Kabul he could not find the merchant, so he thought that perhaps the merchant had died. He sold all the silk and bought more camels. Ten days later the merchant arrived, and searched for the camel-man. When he had found him, he said, "Where is my silk?" The

camel-man said, "I do not know you; who are you?" After much quarrelling they went to the judge. The judge said to the merchant, "Who are you?" The merchant said, "I am a poor man. This man has stolen all my property."

LESSON XXVI.

A priest	مُلا
A place	ځای
A fruit	میوه
A journey	سَفَر or سَپَر
To travel	په سفر تلل
To kill	وژل
To find	موندل

EXAMPLES.

If you live in that country, you will never become ill.	که ته په هغه ملک کښې اوسي نو هیچرې به ناچور نه شي
I was very desirous of ob- taining that horse.	د هغه آس موندو ته م دیره مینه وه (یا دیر زړه وه)
The spy went to Persia disguised as a priest.	حسوس ایران ته د مُلا یانو په جامه کښې لاړ

When he returned home he found that his son was dead.

چه کورته بپرته راغي نورته
معلومه شوه چه زوي ئي مړ
ؤا

The prince collected a force and killed the king.

شېزاده لښکر جمع کړ او بادشاه
ئې مړ که (يا وواړه)

EXERCISE 26.

A priest said to a king, "In Persia there is a tree. If a man eat of the fruit of that tree he will never die." The king was very desirous of obtaining this fruit, and said to his son, "Sit on my place, I am going on a journey." The king went to Persia disguised as a merchant, and travelled for many years. He saw many cities and countries, but could not find this tree. When he returned to his country he found that his son had told the people: "The king is dead, I am now king." The king collected a force, killed his son, and once again sat on his own place.

LESSON XXVII.

The tree of knowledge

د علم ونه

Wisdom

علم - هوښياري

For ever	مدام
A joke	ټوکه
To search	لټول
To joke	ټوکي کول

EXAMPLES.

He has travelled for many years. دغه ډیر کال سفر کړي دي

I could not understand the meaning of what he said. څه چه دغه زوړ په مطلب ئي پوه نه شوم

It is not good to make friends with thieves. غلو سره آشنائي ښه نه ده

EXERCISE 27.

The king sent for the priest, and said (to him), "O priest! I have searched for many years, and have not found the fruit." The priest said, "You did not understand the meaning of my words. The tree is the tree of knowledge, and if anyone eat of the fruit of that tree he will live for ever. You, O king, have travelled much, and have gained great wisdom, therefore you have found the fruit." The king ordered his soldiers to kill the priest. It is not good to joke with kings.

LESSON XXVIII.

A raid	داره
Blood	ويني
Open day	زنا ورخ
A raider	غل داره مار
Loss	نقصان - زيان
Raiders	داره
An order	حکم
A force	لشکر
Cattle	مال
To spare	صربه کول
To assemble	جمع کيدل or يو خائي کيدل
Mixed	گډ وډ
Intermingled	
To burn	سول
To return	جاروتل or راگرزيدل

EXAMPLES.

He went away on pretence هغه په دې بيانته لاړ چه زه پلار
 that his father had بللي يم
 called him.

Bring me whatever you
may find. څه چې ووموي راوړه

The enemy spared nothing. دښمن به هېڅ شي صرپه و نه
کړه (يا په يو ځيز هم
دښمن ايله و نه کړه)

EXERCISE 28.

Khushal Khán assembled a force on pretence of (a) hunting (expedition), and made a raid in open day upon the Aka Khel. He gave orders to his men to put to death whatever they might find, dogs or men. They therefore killed whatever they found—cattle, men, women, children; they spared nothing, and the streets of the villages ran (flowed) with blood. The blood of dogs and men flowed together (in one place) in the streets intermingled. The raiders went on through the hills, burnt three or four more large villages, and returned at the time of evening prayer without loss.

LESSON XXIX.

A pass

غانبي or دره or کوتل

A song

سند، ه

A thought	خیال - فکر
A detour	چکر
To conquer	} لاند کول
To subdue	
To reduce	
To annex	
To halt	مقام کول or دیره نیول
To sing	غزل ویل or سندري ویل
To seize	نیول
To attack	هله کول
To guard	ساتل

EXAMPLES.

The Afridis are determined
to rise. اپریدي پَساد ته تیار دي

We will spend some days
in Poshawar. یو څو ورځي به په پشاور کښ
تیري کړو

I thought that he would
come. څما خیال وه چه هغه به
راشي

While I was talking he
went out. چه ما خبري کولي نو هغه لاړ

EXERCISE 29

The Yusufzais determined to conquer Swat. They started together and halted in front of the Shakot Pass, and spent some days there. The Swatis guarded this pass night and day, and had no thought for the other passes. The Yusufzais said to their women, "Sing songs." The Swatis, when they heard the singing, thought that the Yusufzais would attack them next morning. While the women were singing, the Yusufzais made a detour and seized the Malakand Pass. In (after) twelve years they had conquered the whole of Swat.

LESSON XXX.

Search	لټونه or تلاش
To remain behind } To be left behind }	ورستو پاتي كيدل
To keep	ساتل
To remember	ياد لرل
To run away	تښتيدل
To search for	لټول
To forget	ډيرول

EXAMPLES.

Give me your horse in exchange for these two mules.	د دي دواړو قچرو په ځاي (يا په بدل کښ) ځپل آس را کړه
Put this load on your head.	دا بار (or پيټي) په ځپل سر کېږد
I have brought your horse with great trouble.	ستا آس م په ډير بېر او ستني کي
The fort will be attacked to-morrow.	صبا به په قلا باندي هله و شي
He was named Mohamed.	د هغه نوم محمد ؤه
I will not take this cow.	زه به دا غزا وانه خلم
I will take this buffalo instead.	دا ميينه (يا سندا) به د هغي په بدل کښ وا خلم

EXERCISE 30.

When the village was attacked, Karlan's mother ran away and forgot him. When she remembered him, Umr, who was her brother, returned to look for his nephew. After much search he found him. A cooking-pot had also been left behind in the

village, so he put Karlan in it, put it on his head, and brought him home. Umr had no son of his own, so he said to Hanai, "I have brought your son with great trouble to this place, do not take him now. I will keep him. Do you take this cooking-pot instead." Hanai agreed; and because he had been exchanged for a cooking-pot, which Pathans call *karlai*, he was named Karlanai or Karlān.

CHAPTER II.

CHAPTER II. of Part II. contains thirty exercises for advanced students. These exercises are passages which have been set for translation into Pushtu in the Higher Standard Examinations of the last fifteen years. Three which were unobtainable have been replaced by passages set in earlier examinations.

EXERCISE 31.

HIGHER STANDARD PUSHTU EXAMINATION.

April, 1886.

It happened in this wise. The fact that the brother of the Prime Minister had but recently gained a great victory, suggested to the mind of the other members of the Government that the combination of the civil and military authority in the hands of two men so related, might be fatal to the interests and fortunes of the other plunderers of the State.

Religion eagerly enlisted itself in a plot then and there formed for their removal. At the head

of it were the chief mullas and the chief physicians to the Sovereign. These pious men, well supported from without, entered the Shah's chamber at midnight, and persuaded the weak monarch that the safety of his crown, even of his life, depended upon the prompt execution of rigorous measures against his Prime Minister and his Commander-in-Chief.

EXERCISE 32.

HIGHER STANDARD PUSHTU EXAMINATION.

October, 1886.

The road now leads over the low ridge on the left, and, going over some low undulations, descends to the river through a narrow defile between low hills. This pass is practically the limit of the cultivation of the Mashhud Valley; for though there is a little beyond, it is of the most precarious kind. The villagers exist in constant fear from Turkaman raiders; yet under a strong Government the whole valley of this river, right down to Ak-Darband, is capable of being kept

in the highest state of cultivation, as there is abundance of water in the river, whose banks are not too high to admit of its being distributed for irrigation. The road now goes along the bed of the river, which is covered with a dense jungle of tamarind and high grass, and after one mile and a half passes the old fort of Nazarean, where there are still a few miserable inhabitants. It then crosses the river, which is here only two and a half feet deep and thirty feet broad, then turns to the left, and ascends the right bank to a ruined fort, and then going over an undulation, descends again to the bed of the river at Langunaba or Inayatabad.

EXERCISE 33.

HIGHER STANDARD PUSHTU EXAMINATION.

April, 1887.

Dilawar Khan was not so successful as had been his master. The Talpuri chiefs united against him, led him into an ambuscade, and forced him to fall back with loss on Shikarpur.

An accommodation was entered into, in virtue of which the Chiefship of Sindh was vested in a Talpuri noble, Fatch Ali Khan, on condition of his acknowledging the suzerainty of Tanour Shah, and paying him a fixed tribute.

Gradually the Talpuri strove to rid himself of both obligations, and at the end of three years he boldly severed the tie.

EXERCISE 34

HIGHER STANDARD PUSHTU EXAMINATION.

October, 1887.

Kamran was waiting for him within the city. It is difficult to assign a reason for his inaction. In his case boldness would have been prudence, and he might have used his superior force with much advantage in the passes north of the city. But he preferred to wait for his brother. As soon, however, as Hamayun's force descended from Istalif and had reached Deh-i-Afghanan, one of the outlying suburbs of the city, he sent his best General, Sher Afgan, at the head of his best

troops to attack him. A hard-fought action followed. At first the soldiers of Kamran were successful, but an unexpected attack on their flank at a critical period of the day proved fatal, and in the end they fled in disorder. Their leader, after displaying great courage, was taken prisoner and beheaded on the field of battle. Hamayun pressed his advantage, captured the outer enclosure of the city, and planted his artillery on the hill which commanded the town.

EXERCISE 35.

HIGHER STANDARD PUSHTU EXAMINATION.

April, 1888.

The year following the Usbegs, recovering from their defeat, once more invaded Khurasan, and took Mashhad. They then moved on to Herat. Herat withstood them for seven months, and then, hopeless of succour, capitulated. But the triumph of the Usbeg was shortened. The following year Shah Tamphan advanced with an army and recovered the whole of Khorasan; but Herat was

again attacked by the Usbegs, and again relieved by Shah Tamphan, towards the end of the same year. Shah Tamphan wintered in the neighbourhood, and for the two following years the city enjoyed peace.

EXERCISE 36.

HIGHER STANDARD PUSHTU EXAMINATION.

October, 1888.

But the tide of his misfortunes was at its flow. Kamran relieved Kolab, was joined by Askari, and drove away Chakar Ali. Then, marching against Suliman, he reached the banks of the Kokcha River, and encamped near the town of Rostak. When lying there his camp was suddenly set upon and plundered by a large body of Usbegs, who happened to be passing by. There was no time for resistance. The attack was utterly unexpected, the more so as the leader of the Usbegs, Sayad Usbeg, was in alliance with Kamran. It subsequently appeared that the Usbegs had not waited to ask to whom the camp belonged

before they attacked it. However, the mischief was done. Kamran, Askari, and a few others escaped, but the army had disappeared; there appeared no chance of reuniting it, for Suliman was now marching, joined by Hindal, against the revolted brothers.

EXERCISE 37.

HIGHER STANDARD PUSHTU EXAMINATION.

April, 1889.

Candahar captured, Nadir marched on Cabul. That city, since the date on which I last mentioned it, had undergone some vicissitudes of fortune. In common with other cities subject to Shah Jahan, it had, after the usual period of interregnum, recognized the authority of Aurangzeb. In 1670, however, the Usbeg tribes in the north-east of the country completely defeated his Lieutenant, and proclaimed their independence under a chief of their own nation. Little more than two years later Aurangzeb proceeded to Afghanistan to restore his authority, but soon

returned, leaving his Generals to complete the work. It was not, however, until the Raja of Jodhpur, Jaswant Singh, had taken up the office of Viceroy (1675) that the Emperor's authority was completely established. From that period to the time of which I am now writing, it would seem that Cabul had submitted to the Governors nominated by the court of Dehli.

EXERCISE 38.

HIGHER STANDARD PUSHTU EXAMINATION.

November, 1889.

At sunrise the battle joined. The left wing of the Persians bearing down on the right wing of the Afghans, forced it back. At the same time the Viceroy of Arabia, making a detour with his own troops, turned the left flanks of the Afghans, and falling upon their camp, set to work to plunder. This act, it will be seen, lost the day. When he started to engage in the turning operation, the right wing of the Persians attacked the Afghans opposed to them and drove them back.

Mahmud, who watched the battle from an eminence, thought that all was lost and prepared to flee. All would have been lost had the Viceroy of Arabia not stopped to plunder. But, as he did not follow up his advantage, the Afghan General falling back, drew the enemy within range of the swivel guns fixed on the backs of the camels, kneeling in a line, and then opening out his ranks poured in a volley. This fire not only checked the advance of the Persians, but threw them into inextricable confusion. A charge of the Afghans converted this into a complete rout. The victors drove the enemy before them for some distance, then wheeling round, captured their cannon, which had been left unprotected. These guns were at once turned on the Persians with decisive effect.

EXERCISE 39.

HIGHER STANDARD PUSHTU EXAMINATION.

April, 1890.

Aibak, scantily provided and vigorously assailed, soon surrendered. Had Hamayun pushed on at once he would probably have carried Balkh, for

the easy capture of Aibak had made a great impression on the Usbegs. But the inaction of Kamran paralysed him. He still hoped he might come. He feared the mischief he might effect should he himself be seriously involved with the Usbegs. A vacillating mind hovering between two conclusions almost invariably decides on a middle course exposing it to the two evils it had wished to avoid. So it was in this case. Hamayun dreaded to attack the Usbegs, lest Kamran should act in his rear; he dreaded a hostile movement against Kamran, lest he should force him into revolt. He therefore sat still and waited. The result was that the two things he most dreaded happened: the Usbegs forced him to retreat, and Kamran revolted.

EXERCISE 40.

HIGHER STANDARD PUSHTU EXAMINATION.

October, 1890.

The Afghan king was at first unwilling to proceed to extremities against a man whom he regarded as a friend and esteemed as a soldier, and

he used every means in his power to induce him to return to his allegiance. The result afforded another proof of the generally accepted maxim that when an oriental chief, with an armed force at his beck and call, puts the bit between his teeth, soft words only inflate his brain. 'Nasir Khan not only treated the advances of his late suzerain with contempt, but when the latter sent a force under his Wazir, Shah Walli Khán, against his capital Kalat, he did not await there, but marched forward to encounter it.

EXERCISE 41.

HIGHER STANDARD PUSHTU EXAMINATION.

1884.

Aurangzeb alone remained unshaken. He presented his elephant wherever there was the greatest danger, and called aloud to his troops that God was with them, and that they had no other refuge or retreat. In the night of contest Raja Rup Singh leaped from his horse, and running up to Aurangzeb's elephant, began to cut away

the girths with his sword. Aurangzeb was struck with his audacity, and even in that moment of alarm called "Well done!" The Raja fell, almost cut to pieces. At this critical juncture Morad, having at length repelled the Raġputs, was able to turn his attention to the centre, and Dara, who found his right thereby exposed, was obliged to abate the vigour of his front attack.

EXERCISE 42.

HIGHER STANDARD PUSHTU EXAMINATION.

October, 1891.

As Pollock's army approached the hills which commanded the road through the Jagdallak Pass, he found that their summits were occupied by the enemy. Large bodies of Ghilzais under different chieftains, each with a distinguishing standard, were clustering on the heights. The practice of the guns was excellent, but the Ghilzai warriors stood their ground. They still poured in a hot fire from their jazails. Pollock sent his infantry to the attack, and gallantly they ascended the heights.

All went forward with gallantry. It was plain that their heart was in the work, and that nothing could turn them back. The flower of the Ghilzai tribe was there under many of their most renowned chieftains, and they looked down upon the scene of their recent sanguinary triumph; but they had now to deal with other troops and other leaders. They turned and fled before our bayonets; but the battle was not yet over. A considerable body of the army had betaken themselves for safety to an apparently inaccessible height. The stormers pushed on. The Ghilzais looked down on them with astonishment and dismay, and shrank from the encounter. The Ghilzai standards were lowered. The enemy fled in confusion, and left the stronghold to be occupied by British troops.

EXERCISE 43.

HIGHER STANDARD PUSHTU EXAMINATION.

April, 1892.

Jalalabad, formerly considered the chief town of the second district in Eastern Afghanistan, is one hundred and five miles from Cabul and

ninety-one from Peshawar. The line of road to it from Cabul lies for the first ten miles nearly due east, descending steeply the Cabul valley. The next ten miles, leaving the valley, commence by turning south, and proceed through a long and narrow defile between steep and lofty hills devoid of verdure. Along the defile, which is only a few yards broad, runs a stream which has to be crossed twenty times. The whole breadth of the pass is covered with pebbles and stones. At its summit the elevation is seven thousand five hundred feet above the sea. Ten miles further on the Tezin hills commence, which are still higher, and reach eight thousand two hundred feet.

EXERCISE 44

HIGHER STANDARD PUSHTU EXAMINATION.

October, 1892.

Mahmud of Ghazni was first in the field, and his army consisted of a hundred thousand men, chiefly cavalry, selected from the hardy tribes that reside to the north of the Hindu-Kush, and on the plains that lie on the right bank of the river Oxus.

Fanned by Mohammadan zeal, and urged on by the love of plunder and the reputed wealth of India, these men were only too willing to join the army of any monarch who could assure them of success in such an invasion. Mahmud advanced with his army into the valley of the Laghman, and, having traversed the district of Jalalabad, resolved to force the Khyber Pass, and then secure the city of Peshawar and remain encamped near it for a few weeks to give his troops some rest. The news of the advance was carried to the Hindu Rajas of India, who resolved to unite and stop this mo

EXERCISE 45.

HIGHER STANDARD PUSHTU EXAMINATION.

April, 1893.

The Logar, a fine, broad, rapid river, crosses the Cabul valley about thirty miles from its head, coming out through a narrow gorge in the hills, and, after crossing the valley, leaves it by another gorge. This is the strongest part of the country

between Ghazni and Cabul, as the lowland could be flooded by the river and rendered nearly impassable for any but light troops, whilst the ground is high and very stony on the opposite side. This river falls into the Cabul river, but not until the latter has passed the town of that name. A slight description of one or two stages will be interesting. Cabul to Arghandi is a distance of twelve miles. The road for six or seven miles runs through a highly cultivated valley abounding with orchards and fruit trees and cultivation. After leaving the Cabul valley there is an ascent over a rough stony road till within three miles of Arghandi, where there is a gradual descent to that place.

EXERCISE 46.

HIGHER STANDARD PUSHTU EXAMINATION.

April, 1885.

In six days the trench was finished, deep and wide, throughout almost the whole length of the defence, and great stones were heaped along the

inner side to be used against the enemy. The dwellings outside the tower were evacuated, and the women and children placed for security on the tops of the double-storeyed houses within the intrenchment. These arrangements were hardly completed when the enemy was reported to be advancing by Dhad. The army of Medina, 3000 strong, was immediately marshalled and posted along the road leading to Dhad, having the trench in front and their rear resting upon the north-eastern quarter of the city and the rising ground of Silor. The northern face was the point vulnerable to the enemy, the approaches from the east being covered by walls and palm enclosures. A tent of red leather was pitched on the ground, in which Aysha and Salma and Zenab visited him by turns.

EXERCISE 47.

HIGHER STANDARD PUSHTU EXAMINATION.

October, 1885.

The nature of these outrages is thus described. A trader loads his mules at one of our chief towns and starts across country to a village he hopes to

reach by nightfall. On the road, in some lonely spot, he is seized, gagged, and taken aside to some mountain nook, and there kept close under drawn swords till dark, when the whole party starts by well-known but unfrequented tracks to the mountainous river-bank, when he is ferried across the Indus and is detained till his relations pay up the required ransom. His chief danger lies in the day dawning or other obstruction occurring before the kidnapping party reach the Indus, in which case the encumbrance in the shape of the gagged idolator must be got rid of. They might perhaps let him go if they could afford it, but the locality and route would be described by him, and individuals perhaps recognised, and so he is knocked on the head and thrown into a mountain crevice.

EXERCISE 48.

HIGHER STANDARD PUSHTU EXAMINATION.

April, 1894.

A caravan consisting of fifty-six camels laden with rice, dried fruits, and woollen goods, proceeding through one of the passes leading into India from

Cabul, was suddenly set upon by a band of marauders who were lying in wait for it where the pass was narrowest. The men accompanying the caravan, about forty in number, made a determined resistance and shot several of their assailants, but having been taken by surprise they were eventually overpowered, after losing ten of their number. The rest helplessly submitted to the plunder of their goods and fled with their lives. The robbers drove away forty-three camels with their loads, the remainder having either been disabled during the assault or had cast their loads and escaped unpursued into the hills. After the robbers had disappeared, the men whom they had plundered tracked them to a village about four miles from the pass, and came into our territory to apply for help to recover their property.

EXERCISE 49.

HIGHER STANDARD PUSHTU EXAMINATION.

October, 1894.

The siege of Herat by the Persians, in whose ranks were Russian, French, and Italian officers, begun on the 23rd November 1837, had been

continued all the winter of that year and the spring, summer, and autumn of the year succeeding. Owing mainly to the exertions of one English officer within its walls, Eldred Pottinger of the Bombay Artillery, the efforts of the Persians had been entirely baffled. It was Eldred Pottinger who repaired the fortifications and who inspired the garrison. It was Eldred Pottinger who, on the 29th June 1850, repulsed the enemy's attack led by the Russian General Boramski and a battalion formed of Russian volunteers.

EXERCISE 50.

HIGHER STANDARD PUSHTU EXAMINATION.

April, 1895.

Still matters were allowed to go on as if the situation were the same. But there soon came warnings of the storm. On the night of the 9th October, the 35th Native Infantry, commanded by Colonel Monteath and encamped at Butkhak, nine miles from Cabul, was suddenly attacked in

force. The attack was repulsed, and Sale, marching from Cabul, cleared the passes. The 35th Native Infantry, remaining encamped and isolated at Butkhak, was again attacked and again repulsed the enemy on the 17th. Sale, aware now of the error he had committed in leaving that regiment isolated, joined it on the 20th with the rest of his brigade, and began his march for the Tezin valley.

EXERCISE 51.

HIGHER STANDARD PUSHTU EXAMINATION.

October, 1895.

Mohammad, considering that his blindness unfitted him for the supervision of affairs, placed the authority in the hands of his son Ahmad, reserving to himself only the regal title. For some time the father and son remained in the Punjab engaged in organizing their army. Meanwhile Modud, the son of Moshud, who was governing the province of which Balkh was the capital, had heard of his father's fate, had hastened to Ghazni, and had

been welcomed there as sovereign. He marched with all convenient speed against his uncle and cousin, met them on the banks of the Indus, and defeated them. Mohammad and three of his sons, Ahmad, Abdul Rahman, and Abdul Rahim were taken prisoners.

EXERCISE 52.

HIGHER STANDARD PUSHTU EXAMINATION.

April, 1896.

This agent had proceeded in the first instance to Kandahar. Detecting that that city was but a limb, whilst Cabul was the heart of the Afghan territory, he pushed on, armed with a letter from the Czar, to that place. The letter to the address of the Amir professed to treat only of commercial matters, but that phrase veiled other and more important affairs. - Vikovitch had not been many days in Cabul when Burns received the replies to his first communications to India. In these Lord Auckland recommended the Amir to waive

his claims and be content with such arrangements as Ranjit Singh might make with Sultan Mohammad. The purport of the Amir's reply was that he would sooner see the Sikhs at Peshawar than his brother, and that, though fully sensible of the good offices of the British Government, he must decline to renounce his claims to that place.

EXERCISE 53.

HIGHER STANDARD PUSHTU EXAMINATION.

October, 1896.

Mahmud, I have said, had been astounded at his own success. He never realised its magnitude. It had been snatched for him out of the fire, first by the inaction at the critical moment of the Viceroy of Arabia, secondly by the use made of that inaction by the commandant of his left wing. So utterly unprepared was he for so great a success, that, as already related, he allowed the Persians to steal back some of their lost guns

during the night. On the morrow of the victory he remained motionless. The repulses he had experienced at Kerman and Yazd sat heavy on his soul. Nor did he fully realise his position until the spies he had sent out returned with the information that the panic of the Persians had been so universal that he might have entered Ispahan with them.

EXERCISE 54.

HIGHER STANDARD PUSHTU EXAMINATION.

April, 1897.

The army collected to invade Afghanistan consisted of three distinct bodies. The Bengal force, under Sir Willoughby Cotton, numbering seven thousand five hundred men of all arms, assembled at Ferozepore; a contingent of Hindustanis raised for Shah Shujah, numbering six thousand men, officered by British officers, was to start from a place well known by past experience to the Shah, Shikarpur; and third, a force called the Bombay

column, composed of five thousand five hundred men, under the personal command of Sir John Keane, was to march through Sind and proceed by the Bolan and Khojak Kotal Passes. A fourth body, of about two thousand five hundred men, was likewise formed to keep open the communications with the Bombay Presidency by the occupation of Sind. The whole force to be employed thus amounted in round numbers to twenty-one thousand five hundred men.

EXERCISE 55.**HIGHER STANDARD PUSHTU EXAMINATION.**

October, 1897.

Herat had only a small garrison. The officer who commanded it tried to enlist the townspeople in its defence. They were willing, but the tyranny of the Commander soon disgusted them with military service, and they began to intrigue with the Usbeks. But for five months the siege continued. At length, three hundred Usbeks having by treachery gained

entrance by night within the walls, the city was taken. The garrison fled to the citadel, but a few days later yielded to the Usbeks. Four months later, in 1537, Herat was recaptured, the Usbeks having left. Herat was never again molested by the Usbeks; their retreat was a final one.

EXERCISE 56.

HIGHER STANDARD PUSHTU EXAMINATION.

April, 1898.

The state of the country was very bad. The nobles oppressed the cultivators and compelled them to pay large sums by way of revenue. This state of things disturbed the country. The roads were not safe. Robbers would seize travellers and kill them or steal all their property. No one could travel after dark, nor singly. The Sultan never showed himself, and was surrounded by a clique of tyrants, and appeared unaware of the

condition of the country, and did not hear complaints from the poor, nor redress wrongs.

The result of this state of things was that the enemies of the Sultan increased in numbers and became active. There was rebellion in many parts of the kingdom, and the nobles were too weak or too slothful to put it down. Large tracts of territory were seized by other rulers, who built forts to guard the lands which they had wrongfully acquired. The army, being badly armed, was not feared, and was concentrated round the capital for the protection of the Sultan and the nobles.

EXERCISE 57.

HIGHER STANDARD PUSHTU EXAMINATION.

October, 1898.

A party of leading men, having plotted together, put the nephew of the deceased king on the throne of Sherpur, in place of the king's son Baidullah Khán, who, according to the customs of the country, was the rightful heir. This without doubt gave

offence to many people. The new king was very young and weak. He had not the power to control the leaders who had put him on the throne.

The country is a hilly one. The villages are built at the foot of hills, and small forts are erected in all high places. These forts are guarded by fighting men, who from time to time raided those villages which were under different leaders. These raids became very common in the reign of the new king. The result was that the villagers did not keep many cattle or flocks. They cultivated very little land, and sowed only the most common kinds of grain, such as barley, wheat, millet and maize. One often saw the ploughmen working armed with sword and gun. Even the milkmaids would carry hatchets or clubs when they went out to milk the cows in grazing lands.

These troubles bred a fine set of men, strong, brave, and good fighters. They gladly enlisted in the army for the sake of the fighting and loot. The result was that every year the army became stronger and larger, and the neighbouring kings feared the power of Sherpur in a way they did not formerly do. Many paid tribute in gold and silver, so Sherpur became rich as well as strong.

EXERCISE 58.

HIGHER STANDARD PUSHTU EXAMINATION.

April, 1899.

At the time of starting no one but the Civil officer who provided the guides knew where I was going.

At midnight the troops assembled on the bridge. Even at that hour the heat was tremendous. The road was unmetalled, and so many men, horses and guns raised the dust. We marched as far as we could, and halted as we crossed the river.

The enemy's camp was about two and three-quarters koss off to our right. When assured by our spies that all was quiet, I halted to let the men rest, and have some food. The heat and dust were very bad, and our march had been rapid. At the expiration of an hour we started again, and just at daybreak the first shot was fired. The enemy's position was strong, between two villages with a marsh in front. On their right, where the ground was open, the enemy had two guns on a slight rise. These guns were escorted by a body of cavalry.

EXERCISE 59.

HIGHER STANDARD PUSHTU EXAMINATION.

October, 1899.

PROCLAMATION.

In the years 1873 and 1874 the Mahsud Waziris entered into treaty engagements with the British Government, with which for a long time they had been at enmity. Treaties were taken from them of which the object was to secure the British border against predatory invasions and murderous assaults by members of their tribe. As a guarantee for their good faith and security for their good conduct they gave several representative members of their clan as hostages.

The Mahsuds, however, on the 1st January 1879, violated their engagements, and, disregarding the warning conveyed to them, collected a body of 3000 men of their tribe, who plundered the town of Tonk and other villages, causing the loss of some lives and of much property in British territory. Since that time the Mahsuds have committed frequent offences within the British border, causing further loss of life and property and disturbing the peace of British territory. In

order to punish the tribe for their misconduct, and to prevent a recurrence of it, the Government of India has offered the Mahsuds peace upon certain terms. These terms have been announced publicly to the Mahsuds for some time past, but hitherto the tribe has not tendered its submission.

EXERCISE 60.

HIGHER STANDARD PUSHTU EXAMINATION.

April, 1900.

Mahmud had noticed with satisfaction the blows dealt at the empire of the Safis. The defeat of Safi Kuli Khan had been followed by the loss of the dependencies of the empire in the Persian Gulf and by attacks on its southern coast. The empire seemed distressed on every side.

Mahmud resolved to seize the opportunity. But just at this period he heard of the march on Farrah by the Abdalis to which I have referred. Farrah was garrisoned by the Persians. But at the moment the Persians were not to be dreaded. But the case

would be different were that place, then a place of strength, occupied by men who, though Afghans, were Abdalis. Before dealing his blow at Persia, he resolved then to march to the relief of Farrah. There he met Azadulla, killed him, and defeated his army. From Farrah he took a south-westerly route across the Seistan desert, and then moved towards Kirman. Surmounting great difficulties he reached Kirman, and caused his authority to be acknowledged in the province of which that town was the capital.

PART III.

COLLOQUIAL SENTENCES.

سنا سو ملک باران شور در نا
سنا سو ملک که مثل سنگ ادی
در باران شور ریختی

دختری سهرابی زه باران دیر بنه دی
سنا سو ملک کمانه گهنم بیا ریاد شوی دی
یاغم شوی دی

ملیا
Taa

زو محبورم از نقشم کول می
سنا درباره سفارش تا زیر و لکم

· PART III.

· COLLOQUIAL SENTENCES.

LESSON I.

PAPER SET AT HIGHER STANDARD PUSHTU EXAMINATION.

April, 1886.

(1) What supplies are procurable from Peshawar to Chamkanni? We want rice, barley, wheat and grass.

(۱) له پشاور نه څه مکنو پوري
څه څه (يا کوم کوم) رسد په لاس
راتلي شي (يا موندلي کيږي)؟ مونږ
وربښي اوربشي غنم او وايښه غولږو*

(2) Has it been raining? Are the roads good? Tell the bunnias to have everything ready.

(۲) باران کيد؟ څه؟ لاري
بني دي که نه؟ بنياگانو ته
و وايه چه هر شي تيار کړي*

(3) The regiment will march at 5 a.m. The men should take some food with them.

(۳) پلټن به په پنځه بجي
وختي کوچ کوي - سپايان د
څه خوراک د خان سره
واخلي*

(4) Is there any river on the road? How can it be crossed, by a bridge, boat, or ford?

(5) Is that a pomegranate-tree? No, it is mulberry; the fruit will ripen soon.

(6) My brother is the khan of that village; the lambardar is named Akbar; and Khawas is the chaukidar.

(7) A flood came down the Cabul river. Nowshera was carried away, the guest-house of Rahmat only remained.

(8) Rain is good for the country. The floods have destroyed all the crops. The Indian corn is entirely ruined.

(9) Who are you? what do you want? I have come

(۴) په لار څه سیند شته؟

څنگه تر پور یوزي - په پل یا په بېړۍ یا په چر (یا پایلو)؟

(۵) هغه د انارو ونه ده؟
نه توت دې - میوه به ئې زه
پخه شي *

(۶) شما ورور د هغه کلي
خان دې - د ملک نوم اکبر
دې او خواص ئې خوکیدار
دې *

(۷) د کابل په سیند کښ
سیلاب راغی او نوښهر ئې یووړ -
خالې د رحمت حجره پاتي
شوه *

(۸) باران د ملک د پاره
ښه دې - سیلابونو ټول فصلونه
برباد کړل - جوار بیخي برباد
شو *

(۹) څوک یې - څه غواړي؟
زه د خبر ور کولو د پاره راغلي

to make a report, as I am the chaukidar of Peshawar. There was a burglary at the house of Sultan last night.

يم خكه چه زه ن پشاور خوكيدار
يم - بيكا ن سلطان په كور كښ
كندر و شه *

(10) The attempt was made from the rear of the house. The residents were awake, the police alert, all the offenders have been arrested. Well done!

(۱۰) كندر د كور د شا د دي
شوي وه - د كور خلق ويښ
وه او پولس بيدار وه - قول
مجرمان نيولي شوي دي -
شادباش (يا شادا) *

(11) Is there any shooting on the banks of the river?

(۱۱) د سيند په غاړه شه
ښكا، شه؟

(12) Have the quails come in yet?

(۱۲) موزي لا راشي دي
كه نه؟

(13) You people generally prefer hawking to shooting.

(۱۳) تاسو خلق اكثر له
ټوپك نه د بانډو ښكار زيات
خوبوي *

(14) I like the look of the horse, but he appears to be lame.

(۱۴) دا آس م په شكل
ډير خوبس دي خو گند ښكاري *

(15) Government has demanded hostages from the tribe.

(۱۵) سركار له قام نه يرغمل
غوښتي دي *

- (16) If they agree to Government terms, there will not be any expedition against them. (۱۶) که هغوئي د سرکار شرطونه ومني نو و سره به خه جنگ و نه شي
- (17) If they commit raids, we will make reprisals. (۱۷) که هغوئي داري کوي نو مونږ به برمتي کوو *
- (18) Is there much crime in your village? (۱۸) په کلي کښ د ډير جرمونه کيږي؟
- (19) Four men were convicted of murder yesterday and sentenced to death. (۱۹) پرون په څلورو سړو د خون جرم ثابت شه او د دانسي حکم پر وشه *
- (20) One man escaped to independent territory. (۲۰) يو سړي غير علاقي ته و تښتيد *

LESSON II.

H. S. PUSHTU. *October, 1886.*

- (1) The village cattle were driven to the grazing ground at daybreak. (۱) په نمر خاته د کلي مال ورشو ته شړلي شوي وه *

(2) The river rises in the heart of the hills, and its spring is said to be as cold as ice.

(۲) بَغِه سِيندَنَ غَرُونو دَ
مِينِخ را وُزِي او چِينَه ئِي خَلق
وايِي چَه دَ واورو پَه شان
خَه دَه *

(3) Fish are caught in Nisatta in large numbers. They are brought into cantonments, and sold at remunerative prices.

(۳) پَه نَسْتَه كَنِس دِير كِدَان
دِيرِلِي كِيرِي - دَا بِيَا چَاوَنزِي
تَه رَاوَزِي شِي او پَه سَوَدَمَن
دِيَعَه خَرخِيرِي *

(4) The city is populous, and the roads and lanes are narrow and ill kept.

(۴) بِيَهْر كَمَر آبَا دِي او لَرِ
او كُوخِي ئِي تَنگِي او خِيرِنِي
دِي *

(5) Every kind of sport is procurable here, but the inhabitants prefer to take their ease at home.

(۵) دَلتَه هَر رَنگَ بِنكَار
مُونَدِي شِي - خَو دَ دِي خَاي
خَلق پَه كُور كَنِس آرَام كُول
خَوَبُوِي *

(6) Order a native officer to go on ahead and arrange for supplies.

(۶) يُو سَر دَار لَه حُكْم وَر كِرَه
چَه مَنخ كَنِس دَ لَر شِي او دَ
خَوْرَاكُ بِنْدُو بَسْت دَ وَكِرِي *

(7) Take a hundred sowars with you, and make a sketch of the country.

(۷) يُو سَل تَن سَوَارَه خَان سَرَه
واخَلَه او دَ مَلَك نَقَشَه وَبَا سَه *

(8) Heavy firing was maintained on both wings till nightfall.

(۸) تر شپي پوري له د وارو
د دونه ډيري ډزي كيدلي *

(9) The regiment is to be armed with lances instead of with sabres.

(۹) رسالي له به د تورو په
خاي نيزي وركړي شي *

(10) The enemy fled hither and thither down the hill as soon as the guns opened fire.

(۱۰) چه د تپو ډز هار شه
نو د بنمن غره ته لاندي يو خوا
بل خوا وتبنديد *

(11) Say concisely how the affair occurred, and merely say what you yourself saw, not what you heard from others.

(۱۱) لنډه خبره وايه چه دا
معامله څنگه وشوه او خالي هغه
وايه چه شه د پخپله وليدل
او هغه مه وايه چه د نورو له
خولي نه د وا وربدل *

(12) When you first saw the accused, was he coming towards his home, or had he arrived there?

(۱۲) چه مجرم د اول وليدل
نو هغه خپل كور ته راته - كه
در رسيدلي وه ؟

(13) If you were on the spot when the murder occurred, as you have stated, you must have noticed whether there was anyone else there, besides the

(۱۳) كه ته هغه وخت چه
خون و شه په هغه خاي وي لكه
چه د وو نو ت به ليدلي وي
چه هلته بي له بندي او د وژني

prisoner and the murdered man.

شوري سري نه بل خوٽ هم وڏ
که نه *

(14) If you had given notice to the Thanadars of the enmity which existed between the parties, they would have made arrangements to prevent crime.

(۱۴) که تا تڙه دارانو له د
هغي دښمني خبر ور کړي وي
چه په دويو کښ وځه نو هغو به د
جرم بندولو څه چل کړي وځه *

(15) The night was very dark, and there was no moon; how then can you describe exactly what clothes the man was wearing?

(۱۵) شپه تکه توره وځه او
سپوږمې نه وځه نو ته بيا څنگه
برابر (يا په تحقيق) ويلي شي چه
هغه سري داسي داسي جاسي
آغوستي وي؟

(16) Put out your tongue. You must take this medicine at once, otherwise the fever will recur.

(۱۶) ژبه د وبا سه - دا دارو
د له سمد ستي خوړل بويه او
ده نه بيا به د تبه و نسي (يا
بيا به تبه در باند راشي) *

(17) Unless you allow me to cut off your leg, you will never recover.

(۱۷) که ما د خپلي بڼي
پرېکولو ته بري نه ردي نو به
هيچري جوړ نه شي *

(18) Do you cultivate any autumn crops on irrigated lands?

(۱۸) تاسو په آوي زمکو باند
څه د مني فصلونه کړي که نه؟

(19) There has been very little rain since the spring, but the heavy snow which fell in the winter has caused a plentiful supply of water in the Bara river; consequently the irrigated land has not suffered.

(20) We have sown some of the Indian corn seed which you gave us. The grain is very good, but the stalks are so hard that the cattle will not eat them.

(۱۹) سپړلي راسي ډير لږ
داران شوي دي ولي نه هغو گنډو
واورونه چه په ژمي کښ وريدلي
دي په باره کښ ډيري اوبه راغلي
ځکه آوي زمکو ته ضرر ونه رسيد*

(۲۰) مونږ د جوارو څه تخم
چه تاسو راکړي وه کرلي دي -
غله ډيره ښه ده خو تا نتي داسي
سختي دي چه مال ئي نه
خوري*

LESSON III.

H. S. PUSHTU. *April, 1887.*

(1) What is the name of that ravine? where does it come from? It runs from Laka Sar to the Cabul river.

(۱) د هغه خوږ څه نوم
دي - له کوم څاي راځي؟
له لکي سر نه د کابل سيند
له څي*

(2) Is there ever any water in it? Yes; when the snow melts in the hills a great deal of water comes down, and we build dams across the ravine and take the water off to irrigate fields.

(3) What is the condition of your crops this year? What crops do you sow? Do you make most money out of the spring or autumn harvest? I hear rats often get into the corn-stacks; do they cause much damage, and how do you get them out?

(4) I am going to Matanni to-morrow morning. Take my black horse to the chauki near the Bara bridge, and post the mare at Badaber. You start to-night, and I shall leave at 6 o'clock in the morning.

(۲) په کښ چري اوبه وي که نه؟ هو - کله چه په غرونو بانډ واورې ويلي شي نو ډيري اوبه راځي او ونږ خوړته بندونه تړو او د خپلو پټو اوبه کولو دپاره اوبه بيايو (يا راولو - يا راتړو) *

(۳) سر کال د فصلونو د څه حال سي؟ کوم کوم (يا څه څه) فصلونه کړي؟ د اوري په فصل کښ مو ډيره گټه کيږي که د مني؟ زد آورم چه مري اکثر په توپونو کښ ننوزي دوي څه ډير نقصان کوي - او څنگه ئي تړو باسي؟

(۴) صبا سحر له منډو ته ځم - تور آس م د بايي پل څخه څوکي له بوزه او اسپه م په بده بيزر کښ و دروه ته نن د شپي روان شه او زد به سحر په شپږ بجي روانيږم *

(5) Is there any sport in the district? Yes; there are several large jheels in which numbers of snipe are found, and also teal. On the rivers there are any amount of duck, and large flocks of sand-grouse on the open plains.

(6) I am going out shooting this afternoon, but will not take you or the dogs with me. Keep them here till I return; don't take them away.

(7) My regiment starts for Cherat on the 28th. You go on a day before and see that all necessary supplies are collected; the Tahsildar will help you.

(۵) په دې ضلع کښ خه
ښکار شته که نه؟ هو - ډيري
جبي دې او په کښ ډيري
چغتې او وږي - مرغابې (يا
چورکي) موندې شي - سيندونو
بانډ ډيري هيلې وې او په ميرو
کښ د خزارو (يا خړوکونترو)
لوي سيلونه وې *

(۶) نن نما خپښين زد ښکار
دپاره شم - خو تا يا سپي به
خان سره نه بډاييم - تر خو چه
زه بډير ته رانه شم (يا شما د
راتلو پوري) دلته ئي وساته اې
چرته ئي مه بډايه *

(۷) شما پلتن چرات ته په
اته وښتم. تاريخ روانډري - ته
يوه ورځ مخ کښ لاښه او وگوره
چه ټول ضروري رسد د ټول
شوي وې - تحصيلدار صاحب
به در سره مدد و کړي *

(8) Be very careful the lumbardars of the village supply you with good chandakidars, and take none but men of good character. It is a bad place, and we can't be too careful.

(۸) ډير پيم و کله چه د کلي
ملکان دله بنه خوکیداران در
کړي - او بي له بنه سړي نه
بل خوکیدار و نه ساتي - دا
ناکار ځاي دي او مونږ د حد نه
زيات بيداري نه شوکولي *

(9) Has there been much crime in your village lately? Yes; last month there were three burglaries, one murder, and several thefts. A drought occurred this year, and the bad characters, being hard up, turned their hands to stealing.

(۹) په دي شپږ ورځو کښ
په دي کلي کښ ډير جرمنونه
شوي دي؟ هو - په تيره
مياشت کښ دري کنډر يو
خون او يو څو غلا شوي دي -
سرکال سو کړه وه او بد معاشانو
له تنگسيانه لاس په غلا پوري کړ *

(10) A case occurred ten days ago, in which one lumbardar carried off Amir's wife. The police came, and inquired into the matter, but the deputy-inspector took a bribe and let the offender off. The woman had been sold for Rs. 200 to a chief in independent ter-

(۱۰) لس ورځي کيږي چه
يوه معامله داسي وشوه چه يو
ملک د امير بنځه وتښتو له -
پولس راغي او د معامله
تحقيقات ئي وکړ خو تانډه دار
بدي وخورئ او مجرم ئي
پريښود - هغه بنځه په دوه سو

ritory, and her husband had to ransom her.

روپوه د غیر علاقه په یوه ملک
خرڅه شوي وۀ اوڅمپتن هغه په
بونکه خلاصه کړه *

(11) How is the river crossed? Is it fordable, or is there a ferry-boat? Is the boat pulled across by a rope, or is it rowed? How deep is the river?

(۱۱) لسه سیند څنگه
پورپوزي؟ پایاو (یا چر) دي که
پر بیري ده؟ بیري په تناو ده
که په چپو؟ سیند څومره ژور
دي؟

(12) A flood came down last year, just as a boat full of women was crossing. The rope broke, the boat was washed away, caught in a whirlpool, upset, and all the women were drowned. The boatmen, however, who could swim, got to the shore safe.

(۱۲) پروسکال سیلاب راغي -
جخت هغه وخت چه یوه
بیري د بنڅو لکه پورپوته - تناو
و شلید او بیري لاهو شوه -
و په گرداب کینس ونښته - او
واورده - او تولي بنڅي دوبي
شولي - خو مانرگان چه لانبو
ورتله غاري ته سلامت ورسیدل *

LESSON IV.

H. S. PUSHTU. *October, 1887.*

(1) I say, Khan, what is the news of your village? Is all well there? Are the crops good and plentiful? Have you had any crime within the last month?

(۱) گوره خان! د کلي د
خه حال (حوال) دې؟ خيبر
(خيبريت) دې؟ فصلونه ښه او
ډير دې؟ په تيره مياشت
کښ خه جرم خونه وه شوي؟

(2) The only news of any importance is that everything is very dear. We are having famine rates. There has been no rain. The well crops have been eaten up by rats. The only people who have flourished are the thieves.

(۲) د مطلب خبره خالي
دا ده چه هر شي ډير گران دې-
د قحط نرخونه دې - خه باران
نه دې شوي - د ارهتي زمکو
فصل مړو وخور - يو غلو مزي
و کوي -

(3) What description of lands have you in your village? Are they irrigated by water-cuts from the river, or from wells, or, are your crops dependent on the rain-fall?

(۳) په کلي کښ د څرنگه
زمکي دې؟ د سيند په ولو
اوبه کيږي که په ارهتونو که
للمي دې؟

(4) Our lands are all dependent on rainfall. In former years the water was brought from the river by a canal; but the channel has been filled up, and the people are too lazy to clear it out.

(۴) زمکي مو ټولي للمي
دي - په ورونډو (يا تيرو) کالونو
کښ به اوبه له سيند نه په واله
کښ راوستلي کيدي خو دا وله
اوس ډکه شوي ده او خلق
دومره سست (يا ناراست)
دي چه پاکولي (يا تشولي) ئي
نه شي *

(5) If our lands were all irrigated from the river, or from wells, we should not suffer as we do now. Then there would be no bad harvests, and the revenue would be paid without difficulty.

(۵) که زمکي مو ټولي په
سيند يا په ارهټونو اوبه کيدلي
نوخمونږ به دومره زيان نه کيدد
لکه چه اوس کيري - نو بيا به
خراپ فصلونه نه وو او ماليه به
بي رنډ ادا کيدي شره *

(6) Trust to God and His prophet. Next year the crops of barley, wheat, mustard, millet, Indian corn, rice, and sugar-cane will be excellent. Then no one will complain, and all will be contented.

(۶) په خداي او په پيغمبر
ئې تکیه، کوه - بل کال به د
اوربشو - غنمو - شرشمو - غوښتو -
جوارو - وريژو او گنو فصلونه ښه
وي - بيا به هيڅوک کله نه کوي
او ټول به خوشحال وي *

(7) What is the name of that village? Who are the lambardars? Are there two or more? How many watchmen? Is there any guest-house, and who owns it?

(۷) دَ هغه ڪلي خه نوم دي؟
ملڪان ئي شوڪ دي؟ دوه دي
که زيادت؟ خو خوکيداران دي؟
خه حجره شته که نه او ن
چا ده؟

(8) The name of the village is Shalbandi. The lambardars are two in number. They are friends with all the thieves in the neighbourhood, and in these days of pleaders they have a nice time of it.

(۸) دَ ڪلي نوم شالبندي
دي - ملڪان ئي دوه دي -
دوئي ن خوا وشا ن تولو غاو
آشديان دي او په دي ورخو
د وکيلانو کين ئي بني مزي دي *

(9) Are there no means of punishing them for their misdeeds? Yes, there is; but it is very hard to bring their offences home to them. All the bad characters are on their side.

(۹) د ناکار کارونو دپاره وله
ن سزا ور کولو خه چل نشته؟
هو - چل خو شته خود جرم
پر ثابتول دير گران شي - قول
د معاشان د هغو په پره دي *

(10) The crimes are generally thus committed. All the men of each village attend at the guest-houses. The women alone sleep in their houses. When all is still, attempt is made to break into a place.

(۱۰) جرمونه اڪثر داسي
کيري چه ن هر يوه ڪلي قول
سري حجرو ته راخي - خالي بنهي
په کورونو کين خعلي - چه شوه
قلار شي نو يو خائي کنڊر کيري *

(11) In the morning a report is made at the police-station. The deputy-inspector arrives with his constables. There is a great stir made; but the lam-bardars ruin every case.

(12) What is the name of that river? How is it crossed? Is there any ford, ferry, or bridge for the use of travellers?

(13) It is a bad stream, and very narrow, with steep banks. There is seldom any water in it; but if it rains in a particular locality, down comes the flood.

(14) It then carries away everything before it. Last year one mosque went; the year before Ismail's house was carried away. Now

(۱۱) په تانډه كښ د سحر
خبر وركړې شي - تانډه دار سره
د خپلو سپايانو هلته شي - ډيره
هله گله جوړه شي خو ملكان
هره يوه مقدمه وړانوي *

(۱۲) د هغه سيند څه نوم
دي؟ څرنگه تر پور پوزي؟ د
مسافرو د پاره څه چر يا گذر يا
پل شته؟

(۱۳) هغه ډير بد توي دي
يا ناكاره واله ده او ډيره تنگه
ده او غاړي ئي ډيري كلپي
دي - كله كله په كښ اوبه وي
خو بکه په يوه خاص ځاي باند
باران وشي نو سمد ستي سيلاب
يا نيزي. په كښ راشي *

(۱۴) نو بيا هر يو شي په
مخ وړي - پروس كال يو
جماعت په كښ لار او اړم
كال د اسماعيل كور لاهو شه -

it may be someone else's chance to suffer.

اوس به دَ بِل چا دَ زيان واروي *

(15) What sort of road have you from here to Pabbi? Are there trees on either side? What number of stages?

(۱۵) له دي څاي نه پيو ته څنگه لار ده؟ د وارو ډډو ته وني شته؟ څو پړاو دي؟

(16) Are the encamping grounds clean? Are supplies obtainable? They will be wanted for troops going to Cherat.

(۱۶) د پړاو ميدانونه پاک دي که نه؟ رسد په کينس پيدا کيږي؟ کوم فوځونه چه چرات ته څيږي د هغو دپاره به پکار دي (يا پکاروي) *

(17) Yes, the Bunnias have been ordered to provide everything. Owing to the severe frosts, grass will be difficult to procure.

(۱۷) هو - بنديگانو ته حکم شوي دي چه هر يو شي د پيدا کړي - د سخت کنگل له سبب وانه (موندل) به گران وي *

(18) The regiment will be inspected to-morrow at 5 in the morning. The General is very particular. Take care that musketry returns are all correct.

(۱۸) صبا په پنځه بجي سحر به د پلټني ملاحظه کيږي - جنرل صاحب ډير دستوري (يا ضابط) دي - پيم کوه چه د چاند مارئي نقشي د تولي برابرې وي *

(19) We shall be quite prepared for him. Our men are splendid shots, and have been carefully instructed in what they are to do.

(۱۹) مونږ به وله ښه تيار يو۔
خمونږ سړي ښه توپک ژلي او
هر څه چه وله کول دي په هغه
کښ ښه پوه کړي شوي دي *

(20) A boat full of pilgrims was going down the river. Getting caught in a whirlpool, the rudder broke, the boat was upset, and all were drowned.

(۲۰) يوه بيري د حاجيانو
ډکه په سيند کښ تله - په
گرداب کښ ونښته - سنگاونږي
مات شه او واوریده او تول
دوب شول *

LESSON V.

H. S. PUSHTU. *April, 1888.*

(1) Have you seen the Khan? What news has he to give? Has there been any rain? The Khan said it had fallen at the proper time.

(۱) خان د ليدلي دي؟ څه
خبر ئي راوړي دي؟ څه باران
شوي دي که نه؟ خان وچه
په برابر وخت باران شوي
دي *

(2) There was no danger in cutting wood. The bunias were unhappy, as they had been collecting grain.

(3) Our village crops are barley, wheat, and mustard in the spring. Later on we grow rice, Indian corn, and sugar-cane. Rats have been very troublesome this year.

(4) Is there much water in the Swat canal? I hear it commences near Abazai and goes towards Mardan.

(5) The Khan is becoming very wealthy. Last year some of the Zamindars would not take water from the canal. They expected rain, and none fell.

(6) The entrance to the village is from the north; you pass between the two towers. A little to the right lies the grand house of the

(۲) دلرگو په کولو (يا وهلو)
کښن هښځ وپیره نه وَا - بنديگان
خپه وو چه غله ئي جمع کړي وَا *

(۳) څمونږ په کلي کښن
اوربشي - غنم - او شرشم د
اوردي کيږي - پس له دي مونږ
وربښي - جوار او گني کړو -
سر کال ډيرو تنگ کړي يو *

(۴) د صوات په والله کښن
ډيري اوبه دي که نه؟ آرم
چه د ابارو نږدي نه دا شروع
کيږي او د مردان ډدي ته څي *

(۵) خان ورخ په ورخ
ډيري - تير کال څنو زميندارانو
والله نه اوبه نه آخستي - د هغو
د باران طمع وَا خو و نه شه *

(۶) کلي ته سړي په قطب
ننوزي او د دواړو برجونو په
ميدن کښن تير ږي - لږ غونډيښي
لاس ته د خان لوي کور دي -

Khan. Further on to the left is the masjid of Omar. The Khan is very friendly with the thieves. He keeps two chaukidars; they steal from the villages, and send the property across the border. The Khan gets his share in time.

(7) What do the police do? The Thanadar comes and asks the headmen. They tell a story of their own, and implicate trans-border men. This relieves the police of further inquiry. This is a regular Pathan custom.

(8) I wish to go to Abazai. What road must I take? Are there any bridges? No, there are none. You must search for fords on both rivers.

لر په، مخ کښ کينډ لاس ته د
 عمر جماعت دې - د خان
 غلو سره ډيره آشدائي ده - دوه
 خوکیداران ساتي - هغوئي په
 کلو کښ غلا کوي او څه چه په
 لاس راځي غير علاقې ته ليري -
 خان خپله برخه په وخت
 تر موي *

(۷) پولس څه کوي؟ تانډه دار
 راشي اوله ملکانو نه پښتنه کئي -
 هغوئي د خپل خان يوه قصه
 ورته ووايي او د غير علاقه په
 سهره تور پوري کړي - په دې
 پولس د زيات تحقيقات نه
 خلاص شي - د ا د پښتنو زره
 لار ده *

(۸) زه ابازو ته تلل غواړم -
 په کومه لار لار شم؟ شته پلر نه
 شته؟ نه يو هم نشته - په دواړو
 سيندونو به چر لټوي *

(9) The Swat river comes down by Abazai. The Cabul river flows by Michni. Both unite some distance from Nowshera.

(۹) دَ صَوَات سِيند په اَبازو
رلخي - دَ كابل سِيند مِچْنِي
خښه بېږي - دَا دواړه له نونډه
خه قدر لري يو ځاي كېږي *

(10) The Kaka Khels bring lots of wood (logs) down the river. This year they are very unhappy: all their timber has been seized by a tyrannical ruler.

(۱۰) كاكَا خيل په سيند
كښ دېر غنډان راوړي - سر
كال (يا سر) هغوئي دېر خپه
دي - ټول غنډان ئي يوۀ ظالم
حاکم نيولي دي *

(11) The regiment is ordered to Cherat. It will march on Saturday. What sort of road is it? The road is very good. There are trees on either side, with clumps here and there.

(۱۱) پلټني ته دَ چرات حکم
شوي دي - دَ خالی په ورځ
به کوچ کوي - څنگه لار ده؟
لار دېره بڼه ده په دواړو ډډو
وبي دي او ځاي په ځاي جنګي
هم شته *

(12) The quarter-master must see to the tents. Bunias will have supplies at every halting-ground. We shall march stage by stage. The regiment will be inspected by the General.

(۱۲) کوت ماسټر صاحب
د خیمې وګوري (يا د خیمو
خبر واخلي) - بنیاګان به په هر
پړاو رسد تيار لري - مونږ پړاو
په پړاو به کوچ کوو - جرنیل

Everything must be ready by 6 a.m. The Adjutant gives us a lot of trouble at these parades. Never mind. The General is very fond of musketry, and our men are good shots. We shall do well.

(13) There have been few pilgrims this year from Bokhara. They go now by the Russian railway. Travelling in Afghanistan is very troublesome.

(14) How do you go to Dir? The road leads through Mardan over the Malakand Pass into Swat. The people there are very simple. The mullas mislead the people, though some are very good. They advise them to speak

صاحب به پلټن گوري - پکار
 دي چه شپږ بجي د سحر هرڅه
 د تيارشي - اجيټن صاحب مونږ
 په دي قواعد و نو ډير ربروي -
 هڅه باک نشته جرنيل صاحب
 د نينو ويشتو (يا چاند مارئي)
 ډيره مينه لري او څمونږ سري
 ننه توپک ولي - مونږ به ننه
 کار وکړو *

(۱۳) سر کال له بخارا نه لږ
 حاجيان راغلي دي - اوس
 هغوي د روس په ريل کښي شي -
 په افغانستان کښي سفر ډير گران
 دي *

(۱۴) ډير له څنگه څي؟ په
 مردان د ملاکنډ په دره صوت
 ته لار څي - د هغه څاي خلق
 ډير ساده دي - ملايان خلق بي
 لاري کوي خو څني څني په
 کښي ډير ننه دي - هغوي خلقو

the truth, be kind to the poor, and commit no murder.

ته نصيحت کوي چه رښتيا
وايي او په خوارو عاجزو رحم
کوي او خون مه کوي *

(15) Has the revenue been collected this year? The Tahsildars have been very busy. The wealthy Arbabs and Zamindars are the last to pay in their instalments.

(۱۵) سر کال مالیه ټوله شوي
ده که نه؟ تحصیلداران ډیر
نا وزگار وو (یا تحصیلداران سر
ګډولو ته وزگار نه وو) غټ اربابان
او زمینداران په خپلو قسطونو
ورکولو کښ له ټولو نه ورسټني
وي *

LESSON VI.

H. S. PUSHTU. *October, 1888.*

(1) Who is the Khan of this village? Is he a wealthy man? Has he lots of land? What revenue does he pay to Government?

(۱) د دې کلي خان څوک
دي؟ مور دې که نه؟ زمکه
ورڅخه ډیره ده؟ سرکار ته څه
مالیه ورکوي؟

(2) The Khan's name is Akbar Khan. He has an income of Rs. 2000 a year. This enables him to keep up a guest-house. He pays Rs. 50 half-yearly as revenue.

(۲) دَ خان نوم اکبر خان
دې - د کال د دوو زرو روپو
حاصل ئي دې او په دې هغه
حجره ساتلي شي - په شپږ مه
مياشت کښ پنځوس روپي د
ماليه ورکوي *

(3) His village is situated on the other bank of the Lunda river. This side is very steep. Even if a flood comes down his place never suffers. A small garden supplies him with apples, grapes, and quinces.

(۳) کلي ئي د لنډي سيند
په پوري غاړه دې - دا ډډه ډيره
لوړه ده او که سيلاب هم راشي
نو د ده خاي ته خه ضرر نه
رسي - په خپله باغچه کښ ئي
مڼري - انگور - اوبڼي کيږي *

(4) His irrigated lands provide him with wheat, barley, mustard, rice, sugarcane, and cotton. He is a good landlord, and liked by his tenants.

(۴) په آوي زمکو کښ ئي
غنم - اوربشي - شرشم - وريږي -
گني - او بڼه کيږي - هغه ښه
نایک دې او د زميندارو (يا
همسايه و) خوښ دې *

(5) Did you see any game as you rode from Mathra yesterday? No, I did not. I heard the quails

(۵) چه پرون له مټږي نه
سورراتلي نوڅه ښکارئ ولید که
نه؟ نه وم نه لید - اوریدلي م

are in. I saw several call-birds out in the fields.

(6) The shikari tells me that snipe and duck and geese are in. He saw snipe in the Shâhi jheel, and duck and geese on the Cabul river.

(7) But shooting here is very poor and hard work, with a large garrison here. Numbers of soldiers are out every day. The birds in time get very wild, and you are very lucky if you can get six in as many hours.

(8) Which road do you generally take?, I ride down the artillery parade, and cross by the ford. Look out for the quicksand if you follow this line.

دې چه مرزي راغلي دي - په
ټو کښ م ټوڅو بلاري وليدلي *

(٦) ښکاري راته وايي چه
چغتې او هيلې او بطي راغلي
دي - چغتې ئي په شاهي جبه
کښ وليدلي او هيلې او بطي
د کابل په سيند کښ *

(٧) خو دلته په سبب د
ډير فوځ ښکار ډير لږ دي او سړي
پر رڼو ډيري - هره ورځ ډير سپايان
ښکار له څي - ورو ورو مرغان
ډير و وږي او که په شپږو
کښ کښ سړي له شپږ مرغان
دم په گوټو ورشي نو ډير ښه
بخت ئي وي *

(٨) اکثر په کوم لارڅي؟ زد
د توپخانه د قواعد په ميدان
سورخم او په چر ډيوروزم - که
په دې لارڅي نو د غلي شگي
په لره *

(9) On the river by Daodzai there is a bridge; lower down there is a boat which is pulled to either bank by a rope.

(10) What crime is there in this district on the increase?

(11) In a blood-feud how are matters managed?

(12) Akbar Khan's stacks were burnt; he had Mowaz Khan's cattle poisoned. Mowaz then had Akbar Khan's trees destroyed.

(13) Last night there was an alarm in our village. It was in the eastern quarter. A man had broken into a house and alarmed the inmates.

(14) The owner fired his pistol at the thief. The thief escaped into the courtyard, up the steps to the top

(۹) دوزوڅخه سيند باندي يو
پل دې - لږ تر لاندې يوه بيري
په تناو ده *

(۱۰) په دې ضلع کيښ کوم
جرم زيات کيږي ؟

(۱۱) په (سخته) بدې کيښ
خه چل کوږي ؟

(۱۲) د اکبر خان د لږي وسوي
نو هغه د مواز خان مال له زهر
ورکړل - مواز بيا د اکبر خان
وڼي تالا کړي *

(۱۳) بيڼکا په کلي کيښ مو
چغه بر شوه. نمرخاته خوا کندي
ته وه - يوه سړي په يوه کور کيښ
کندي کړي وه او د کور خلق پر
ويښ شوي وه *

(۱۴) د کور خاوند په غله د
طه چي ډز وکړ - غن په غولي
کيښ په پور د کور سرته وځوت

of the house, and then jumped up into the lane. He then went into the masjid and lay down.

او بیدای کوشی ته ور و دنگل -
بیا جماعت ته ورنذرت او هلته
خمالست *

(15) The regiment will march on Saturday for the Agror campaign. It will be inspected by the General on Friday. See that everything is ready and complete.

(۱۵) د خالی په ورځ به پلتن
د اگروور لام له کوچ کوي - جرنیل
صاحب به ئي د جمعه په ورځ
گوري - گوره چه هر شي د تیار
ار برابر وي *

(16) It will march stage by stage to Darband. Is the carriage all provided? How many camels, mules, ponies, and carts have been told off to us?

(۱۶) در بند ته به پړاو په پړاو
کوچ کوي - ټوله باربر داري تیاره
ده که نه؟ مونږ د پاره د خو
اوبندانو - قچرو ټټوانو او گادو حکم
شوي دي؟

(17) The bunnias must have all supplies ready; they will be wanted at every camping ground. They must have milk.

(۱۷) بڼیاگانو له بایده دي
چه ټول رسد د تیار لري - په هر
پړاو به غوښتلي کيږي - پئي
(یا شردد) د ضرور خان سره لري *

(18) From Darband the road is very difficult; it leads up the left bank of

(۱۸) له در بند نه لار ډیره گرانه
ده - د اباسیند کینډي څاره نه

the Indus to the Kot Kai. Ravines and precipices have to be faced.

(19) Our cause is just, and we shall win. The enemy has already "suffered much, and the fanatics are going away.

(20) Five boats have been collected. Tell the boatmen to collect more and remain ready.

کوټکي ته شي - خوړونه او کندي
کمرې مخي له راځي *

(۱۹) مونږ په حقه یو او بری
به مومو - دښمن ته له دي نه
پخوا ډیر نقصان رسیدلي دي او
غازبان لږیا دي شي *

(۲۰) پنځه بیړي جمع کړي
شوي دي - مانږگانو ته وروایه چه
نوري د ټولي کړي او تیار د
اوسي *

LESSON VII.

H. S. PUSHTU. April, 1889.

(1) Call that man here.
Ask him his name and
from what village he comes.
Where is his house?

(۱) هغه سړي دلته راو بوله -
پښتنه تر وکره چه نوم د څه دی
اود کوم کلي بي - کور ئي چر ته
دی ؟

(2) My name is Akbar.
I live at Sofaid Dheri, and
my house is just behind the
mosque.

(۲) نوم م اکبر دي - په
سږينه وړي کين اوسم او کور م
خجست د جماعت په شادي *

(3) What lands have you
got? They are "abi," and
the water-supply comes from
the Bara river. The dam
is all right this year.

(۳) څه زمکي لري؟
آوي دي او د باري اوبه پر لکي
(با د باري اوبه وله راخي) -
سر کال بند جوړ دي *

(4) The usual crops are
wheat, barley, mustard, rice,
sugar-cane, and cotton. In
the autumn we have Indian
corn.

(۴) اکثر فصلونه د غنمو -
اوربشو - شرشمو وريښو گنډو او د
پنبو وي - په مني کين جوار
کيري *

(5) The revenue is not
heavy. The people are very
poor. They spend all their
money in civil and criminal
suits.

(۵) ماليه ډيره نه ده - خلق
ډير خوار دي - خپلي قولي
روپي په ديواني او فوجداري
مقدمو باند لکوي *

(6) Is there a guest-house
in that village? Yes, and
it belongs to Sikandar Khan.
He is a good landlord and
liked by all.

(۶) په هغه کلي کين حجره
شته؟ هو شته او د سکندر خان
ده - هغه ښه ډايک دي او د
قولو خوښ دي *

(7) The people are very ignorant. They are quarrelsome also. Bitter feuds prevail amongst them, and this leads to murder.

(۷) خلق دیر جاہل (یا ناپوه) دي او په خپل مینځ کښ جگړي کوي - په هغو کښ سخته بدې کيږي اوله دي نه خونونه و شي *

(8) I went to Daodzai. The river had to be crossed twice. At one place there was a bridge, at the other a boat which was pulled from bank to bank by a rope.

(۸) زه دوزوله لارم - له سيند دوه ځل پور بوتل وو - په يو ځاي کښ يو پل وه او په بل يوه بيړي ده تناو وه *

(9) The police have hard work here. Theft, house-breaking and murder are the chief offences. The prison is full of prisoners.

(۹) پولس باند دلته سخت کاروي - اکثر غلا - کنډر او خونونه دلته کيږي - بنديخانه له بنديانو نه ډکه ده *

(10) All was quiet in the kandi. An alarm was suddenly raised. The chaukidars came to inquire.

(۱۰) په کندي کښ قلاږ قلاږي وه - ناگهان چغه شوه - څوکيداران پښتني له راغلل *

(11) The house of Jumma Khan had been entered. The thief ascended the wall by a ladder. He then jumped into the courtyard.

(۱۱) د جمعه خان کور ته غله نفوتي وو - غل په اندر پايه ديوال ته و خرت - بياني غولي ده توپ کم *

(12) What bird is that? People call it a quail. Are they in now?

(۱۲) دا کوم مارغۀ دَی؟
خلق ورته هرزواي (يا خلق ئي
هرز بولي) - اوس هرزي راغلي
دي خۀ؟

(13) Yes, they are. Send out call-birds. You may get twenty to thirty every morning.

(۱۳) هو راغلي دي - بَلاري
و لبرۀ هر سحر شلو ديرشو پوري
به ونيسي *

(14) Snipe and duck are very scarce, but lots of bustards have come in this winter.

(۱۴) چغتاي او هيلي دي ري
کمي دي خو سر ژمي له خاي
دي ري راغلي دي *

(15) I am fond of shikar, but can spare no time to get out.

(۱۵) شکار ته م زره کي ري
خو ورته وزگار بدي نه شم *

(16) Have any orders come for the regiment? Yes, we march on Saturday. See that everything is ready.

(۱۶) د پلتن د پاره خۀ حکم
راغلي دي که نه؟ هو - د خالي
په ورخ به مونږ کوچ کوو - گوره
چه هر شي د تيار وي *

(17) The camels and mules should be sent for. The tents are all repaired.

(۱۷) اونبان او قچري درا و
شوي شي - د تولو خيمو
مرمت شوي دي *

(18) How many bunnias are there? One to each company. They must have all supplies ready.

(۱۸) هلته خوهره بنديگان
دي؟ د هري کمپني په سريو
دي - بايدۀ دي چه ترل رسد
د تيار لري *

(19) The General saw the regiment. The firing has been good. The men are young and strong.

(۱۹) جرنيل صاحب پلتن
وليدله - چانده اري ئي بنه وه -
سري زلمي او مضبوط دي *

(20) Is this place called Târû Jabba? It is famous for thieves. Warn the night sentries to load with buck-shot cartridges.

(۲۰) دي خاي ته تارو جبه
واي شخه؟ دا د غلو د پاره
مشهور خاي دي - د شپي
سنتريان پوه کړه چه توپکونه د د
غټو چرو په کارطوسونه دکت کاند *

LESSON VIII.

H. S. Pushtu. October, 1889.

(1) Is there much water in the Cabul river? No, the stream is very low. Little snow fell on the Sofaid Koh during the last winter.

(۱) د کابل په سيند کښ
ديري اوبه دي؟ نه - اوبه
ديري کمي دي - په تير ژمي
کښ په سپين غر باندي لري واورې
پريوتې وې *

(2) Is the water-supply due entirely to rains and snow? Are there no springs on the river-bank? What is the depth of water in the river between Warsak and Michni?

(۲) اوبه خالي په باران او واورو راڅي؟ د سيند په غاړه څه چيني نشته؟ د ورسک او سپيند په مينځ کيښ د سيند اوبه څومره ژوروي دي؟

(3) How do you cross between Dakka and Lalpura? by ford, bridge, boat, or raft? Chiefly by boat, which is moved by a rope tied to either bank.

(۳) د دکي او لالپوري په مينځ کيښ څنگه پوربوزي؟ په چر يا په پل يا په بيري يا په جاله؟ اکثر په بيري چه په تناو وي *

(4) I see that you have rafts and inflated skins on this river. The boatmen use an oar in place of a regular rudder. The custom, though universal, is not perfect.

(۴) زه گورم چه قاسو څخه په دي سيند باند جالي او خيکونه (يا شنازونه) وي - مائنگان د سم سنگاونر په ځاي چپي چلوي - امر که دا عام لار ده خو پخه نه ده *

(5) A raft of wood was being sent down stream. It first struck on a sandbank, which turned out to be a quicksand. Later on it came

(۵) د لرگو يوه جاله د سيند ښکلني ددي ته لاهو شوي ده - اول ئي يوي شکلني غاري سره چه غله شکه وخته دغره وخوله -

into a whirlpool, and all the occupants were drowned.

(6) It is proposed to make a canal from near Warsak. The lands at the head of the cut will get the most water. The country can produce wheat, barley, grain, millet, Indian corn, sugar-cane, cotton, and mustard.

(7) How is the revenue fixed on this village and calculated? One-third on land irrigated from the canal and one-tenth on un-irrigated land. It is light.

(8) Whose house is that? Ibrahim Khan's. It is built of lime and pakka bricks. There is an under-room for the hot weather.

(9) To reach this house you first enter the village. The gate has one tower over

پس له هغه په یوه گرداب کښې راغله او ټول خلق ډوب شول *

(٦) د ورسک نژدې نه د یوې ولي جوړولو بڼا ده - سري ورځ زمکې به ډیرې اوبه مومي - په دې ملک کښې غنم - اوربشي - چنري - غوښت - جوار - گني - پنبه او شرشم کیري *

(٧) په دې کلي مالیه څنگه او په څه حساب لکیري؟ په آوې زمکو دریمه برخه او په للمي لسمه - داسپکه ده *

(٨) هغه د چاکور کي؟ د ابراهیم خان دې - د چوني او د پنځو خښتونه جوړ دي - د آوې د پاره یوه ده خانه هم په کښ شته *

(٩) دې کور له رسید و د پاره اول په کلي به ننوړي - د وره

it, with stone steps to the top of the roof.

(10) Then comes the masjid with its pretty tank, its garden filled with mulberry, almond, and peach trees. The mullas eat all the fruit.

(11) Has the khan a guest-house? He has two. He is famous for his hospitality. This has brought him into debt.

(12) That fat man is the khan's enemy. He has bribed all the police and Tahsil officials, who make up cases against the khan.

(13) Last night, about 10 p.m., I was going along the alley. Everything was still. Suddenly I heard a

ڏ پاس يو برج ڏي او ڏ چت
سرتہ ئي ڏ کانرو پوري ڏي *

(۱۰) بيا منڇ کينس هغه
جماعت راڻي چه ڀه کينس ڀيه
تالو ڏي او باغ ئي چه ڏ توتانو -
بادامو او شفتالو وٺو نه ڏڪ
ڏي - تولي ميوي ملايان
خوري *

(۱۱) ڏ خان حُجره شته؟
هو- دوہ ئي ڏي - په ميلمستيا
هغه مشهور ڏي (يا ميلمه
دوست ڏي) - شڪه قرضدار شه -

(۱۲) هغه غمت سري ڏ خان
ڏنمن ڏي - هغه ڏ پولس او ڏ
تحصيل ٿولو سروله بدي ورکري
ڏي او هغوي ڀه خان بانڊ
مقدمي جوڙوي *

(۱۳) بيگا زه ڏلسو بجو په
عمل په کوڙه کينس تلم - شوهه
ڏم وه - ناخايه م ڏ سپيل خوا

shot in the southern quarter.
I stood still to listen.

کندي ته دز واوريد - آوريدو ته
چپ و دريدم *

(14) The chaukidar came running along. He said that a burglary had been attempted on a certain house. He did not know the owner's name.

، (۱۴) څوکيدار په ډو راشي -
وئي وچه په پلانکي کور کښي
کنډر کيدۀ - ډ کرر ډ خاوند نوم
ورته معلوم نه وۀ *

(15) The thief stole into the courtyard. In making the hole he roused the husband, whose wife shrieked. The man then bolted.

(۱۵) غل په غولي کښي پست
شه - چه کنډر ئي کاږۀ نو ډ کور
خاوند پر وينښ شه او ښځي ئي
چغې کرلي او غله و ډنگل *

(16) He rushed up the staircase to the roof, jumped into the street, and fled to the masjid. People suspect that he is probably a seeker after knowledge.

(۱۶) چت ته زه په پوړو وړ
وختها او کوڅي ته ئي و ډنگل
او جهامت ته ئي منډي کرلي -
ډ خلقو گمان ډي چه هغه طالب
(علم) وۀ *

(17) I went to shoot in the Tartarra Range a week ago. We saw a couple of markhar and one urial.

(۱۷) يوه جمعه کيږي چه
زه ډ تترري غرونو له ښکار له تلي
وم - يو ډوه غرخه او يو ډسه مو
وليد *

(18) In going up hill I stumbled and fell down. A stone rolled down and went into the river. This frightened the animals, who ran away.

(۱۸) چه په غره ختم نو
تیندک م و خور او پریوتم - یو
کانډی و رغید او په سیند کښ
پریوت - دی خنار و ویرول او
هغه و تښتیدل *

(19) What sport have you in this district? There are snipe, duck, bustard, wild geese, swan and quails. Now and then you see a hare or deer.

(۱۹) په دی ضلع کښ څه څه
ښکاروي؟ چغتی - هیلای - خاری -
صحرانې بطی - قازی او مرزی
وي - کله کله سوږي او هوسې هم
په نظر راځي *

(20) The regiment will march at 6 a.m. Have everything ready. The bunnias must have supplies.

(۲۰) پلتن به په شپږ بجي
سحر کوچ کوي - ټول اسباب تیار
لږه - بنديگانو له بایده دي - چه
رسد و ساتي *

LESSON IX.

H. S. PUSHTU. April, 1890.

(1) Who is that man? He is a zamindar in the village of Tangi. He is the owner of two thousand jaribs of unirrigated land.

(۱) هغه سړي څوک دی؟
د تنگي د کلي یو زمیندار دی -
دوه زر جریب لاند زمکه لري *

(2) How are his irrigated lands watered? By a cut from the Swat river. The lands at the head of the cut get the most water. Yes, this is true.

(۲) آوي زمکي ئي څنگه اوبه
 ډيرې؟ د ښوي ولي نه چه د
 صوات سيند نه راڅي - سرې ورځ
 زمکي له ټولو نه زياتي اوبه مومي -
 هو - دا رښتيا دي *

(3) His revenue is thus fixed. The irrigated lands pay half the produce. The rest are assessed at one-tenth. His revenue is light.

(۳) ماليه ئي داسي
 مقررېري - په آبي زمکو نيم
 پيداواري - په نورولسمه برخه
 ده - ماليه ور باند سپکه ده *

(4) He has two guest-houses. He has built a mosque. He is noted for his hospitality. The searchers after knowledge resort to his mosque. They are a very bad lot.

(۴) دوه حجري ئي دي - يو
 جماعت ئي جوړ کړي دي -
 د ميلمستيا د پاره مشهور
 دي ، طالبان د هغه جماعت له
 ورځي - دا يوه ډيره ناکاره ډله
 ده *

(5) The lands produce wheat, barley, clover, mustard, cotton, sugar-cane, Indian corn, and millet. The value of a jarib of sugar-cane is sometimes as much as 60 rupees.

(۵) په دي زمکو کښ غنم -
 اوربشي - شوتل - شرشم -
 پنډه - گني - جوار او غوښت
 کيرې. کله کله د گاونډو جاريب
 بيه شپيتو روپو پوري وي *

(6) What sport have you in this district? Not much in the way of deer, but there are lots of birds. There are quail, partridges, chikor, snipe, duck, bustard, and geese.

(٦) په دې ضلع كېنې څه څه
ښكاره ونډې شي؟ هوسې ډيري
نشته خو مرغان ډير وي -
هرزي - تيزري - زرکي چغتي -
هيلي - څاري او بطني وي *

(7) I went to shoot in the Shâhi jheel. I got six brace of snipe. The birds were very wild, and had been frightened by the village cattle.

(٧) زه شاهي جبي له ښکار
له لارم - شپږ جوړه چغتي م
وويشتي - مرغان ډير ويريدلي
وو او د کلي مال وپرولي وو *

(8) I saw some geese also, but they would not let me come near them. The day was cloudy, with slight rain and no sun at all.

(٨) څه بطني م هم وليدلي
خو زه ئي څان ته نه پريښوم -
په هغه ورځ وريځ وه او رنگي باران
وه او نمر نه وه (يا د نمر سترگه
پته وه) *

(9) Do you ever see deer here? No, they have all been driven away. Sometimes urial and markhar are to be found in the hills.

(٩) دلته چري هوسې ويني؟
نه - ټولي شړلي شوي دي - کله
کله پسونه او غرڅه په غرونو کېنې
موندلي کېږي (يا يافتگي) *

(10) Take care how you cross that river. Is there a ford? Look out for the

(١٠) چه له هغه سيند
پورېوزي نو پيم کوه - هلته چر

quicksands. Possibly there is a ferry, or a bridge, or a boat pulled from bank to bank by a rope.

(11) Last year a flood came down the Caḅul river. Two water-mills were carried away. Three quarters or sections of the village of Nowshera were under water. A boat with ten boatmen sank in the whirlpool.

(12) What is the condition of crime in Peshawar? Very bad indeed. Two constables were wounded one night outside the city, and their arms were taken away.

(13) Who were the offenders? This matter is not known yet. Some say it was done by Mohmands; others say that it was the act of outlaws amongst the Kuki Khels. A third report

شته؟ د غلو شكو پام لره - هلته
گدریاپل یا بیرې په تناوبه وي *

' (11) پروس کال د کابل په
سیند کین سیلاب راغی - دوه
جرندی ئی یووړلې - د نوبت
د کلي دري کندی اوبه لاندی
کړي وو - یوه بیرې سره د لسو
نرکانو په گرداب کین دوه
شوه *

(12) په پشاور کین د جرمنو
خه حال دی؟ په رشتیا چه
دیر خراب دی - یوه شپه له نوبت
یتر د پولس دوه سپایان چاژوبل
کړي وو او وسله ئی تر یووړه *

(13) هجرمان خوگ وو؟
دا حال تر اوس معلوم نه دی -
خوگ وایی چه همندو دا کار
کړی دی او خوگ وایی چه د
هغو مفرورانو کار دی چه په کوکي

lays the blame on the Ud Khels of Laghmân.

خیلو کښ اوسې - درېم خبر د
لغمان اود خیلو باند تور
پوریکوي *

(14) The village was perfectly still as I went to my house. It was the hour of midnight. As I got close to Ibrâhim Khan's house I heard a shot fired in the southern quarter of the village.

(۱۴) چه زد کور ته، لایم نو کلي
کښ قلاړ قلاړي وه - د نیمې
شپې عمل وه - چه زه د ابراهیم
خان کور ته نژدې شوم نو د
کلي سهیل کندي ته م یو دز
واوړید *

(15) The chaukidars came running fast to me. I asked what had happened. They said that Khuâja's house had been broken into. He was roused and ran, but still the thieves fired a shot at him.

(۱۵) شوکیداران رالډ په دو
راغلل - ما تر پښتنه وکړه چه
څه چل دي - هغو وړ چه د
خواجه په کور کښ کنډر شوي
دي هغه وینس شه او دو ئي کم
خ بیا هم غلو وړ باند دز وکړ -

(16) How did the thieves escape? They ran into the court-yard, got up by the stairs to the top of the house, then down by the vine into the lane, and hid in the mosque.

(۱۶) غلو څنگه خان خلاص
کړ؟ هغو په غولي کښ د و کړ او
په پوړو د کور سر ته وختل بیا
د انګورو په ونه کوڅي ته کوز شول
او په اجه امت کښ پټ شول *

(17) The regiment will be inspected by the General. The parade will be at 6 a.m. Be careful about your musketry. Our march commences on Saturday next.

(18) Are the tents all ready? What number of mules and camels will be required? Three hundred mules and four hundred camels.

(19) Supplies of all sorts will be wanted at each stage, especially bhoosa and gram. Tell the bunnias to go on and make all arrangements in time.

(20) Tárú is a bad place for thieves. Nowshera, Akora, and Khyrabad are equally so. The chaukidars are thieves, and no trust can be placed on them.

(۱۷) جرنیل صاحب به پلتن گوري - په شپږ بجي سحر به پرېمت وي - د نېمې په وېشتو بیدار اوسئې - په بل خالي څمونږ کوچ شروع کېږي *

(۱۸) ځيمي ټولي تياري دي که نه؟ څو قچري او اونبان به پکارېږي؟ دري سو قچري او څلور سو اونبان *

(۱۹) په هر پړاو باند هر رنگ رسد خصوصاً بوس او چنډي به پکارېږي - بنديگانو ته ووايه چه مخ کېنې د لږ شي او ټول بندوبست د په مهخت وکړي *

(۲۰) تارو د غلو له سبب ناکار ځاي دي - نوبنېر اکوري او خيرآباد هم داسي دي - څوکيداران پخپله غله دي او ور باند څه اعتبار کيدې نه شي *

LESSON X.

H. S. PUSHTU. *October, 1890.*

(1) Who are you? What is your name? What is your occupation? Are you a land-owner, cultivator, or trader? What is your income every year?

(۱) خوځک يې؟ نوم د څه دې؟
څه کسب کوي - د زمکي خاوند يې که مزدور که سوداگر؟ د کال گټه د څومره ده؟

(2) I am a cultivator, and live in Yusufzai. I cultivate ten jaribs of land, and give my landlord one-third of the produce. He is a great tyrant and ruins all his tenants.

(۲) زه چريکاريم او په يوسفزو کښ اوسم - لس جريب زمکه کرم او خپل نايک ته د پيداوار دريمه برخه ورکوم - هغه ډير ظالم دې او خپل ټول همسايگان تالا کوي *

(3) Why don't you complain to Government against him? 'What would be the use? He has bribed the chaukidars, headmen, chaprasis, Tahsildar, and all are in his pay.

(۳) ولي د هغه په سر سرکار ته فرياد (يا تړا) نه کوي؟ څه خيږ دې؟ هغه څوکيدارانو او ملکانو او چپراسيانو او تحصيلدار له بدي ورکړي دي او دا ټول د هغه مواعجب خواره دي *

(4) My lands lie close to the canal. I get the first supply, but even then my crops have failed this year. Everyone hates this landlord, who fattens on his cultivators.

(۴) پټي م ولي ته نژدي
دي - ورونبي وار خما وي خو
بيا هم (يا هاله هم) سرکال فصلونه
م بنه نه دي - د هر چا دا
زايک بد شي چه د خپلو
زميندارو په مال غټيري *

(5) Our spring crops are wheat and barley. In the autumn we have Indian corn, sugar-cane, and cotton. This land also produces millet, mustard, gram, radishes, turnips, and carrots.

(۵) د سپرلي فصل مو غنم
او اوربشي وي - جوار - کني -
او پنبه مو د مني وي - په دي
زمکه کنس غوښت - شرشم -
چنري - مولې - تديپر او گانري
هم کيري *

(6) The village lands are both irrigated and unirrigated. On the former we pay two rupees a jarib and a water-tax of four. On the latter we hand over one-tenth of the produce to the owner. The revenue is not heavy, and we ought to be rich.

(۶) د کلي زمکي آوي او
هم للمي دي - په ورونبنو (يعني
آبي) موڼر دوه روپي د جريب
او خلور روپي د آبياني ورکوو -
په ورستنو (يعني للمو) د پيدوار
لسمه برخه خاوند له ورکوو -
عاليه ديره نه ده او موڼر له بايد
دي چه هارډ يو *

(7) I started last night for Michni. On the road I met a lot of Mohmands, coming with convoys to Peshawar. There was no ford or bridge on the Cabul river. People were taken from bank to bank in a boat pulled across by a rope.

(8) Whose house is that? It is Khuâja's house, where his father fed guests. He would never give a piece of bread to anyone. All the people dislike him very much. He is stout and a miser.

(9) The flood came down the river. At what hour was it? The people were just then going to the mosque. Mahâbat Khan's mosque is famous in all Peshawar.

(10) Can you direct me to Takal? Yes, go straight down that road, and take the

(۷) بیدګما مچني له روان شوم -
 په لار ډير مچمند په مخ راغلل
 چه د قابلو سره پېنښاور ته راتلل -
 د کابل په سيند څه چر يا پل
 نه وه - خلق په يوه بديري چه
 په تناو واک پور بوتل *

(۸) هغه د چا کور دې؟ د
 خواجه دې چه پلار به ئي هلته
 ميلمنوله ډوډي ورکو له - دې
 هيلچري چاله يوه نورې هم نه
 ورکوي - د ټولو خلقو ډير بد
 شي - هغه خورب او شوم دې *

(۹) په سيند کښ سيلاب
 راغې - څه وخت وه؟ هجخت
 هم هغه وخت چه خلق جماعت
 له تلل - د مهابت خان
 جماعت په ټول پېنښاور کښ
 مشهور دې *

(۱۰) د تېکال لار راته ښيي
 شي؟ هو په، هغي لار رسم درونه

first turn to the left. One kos farther on you will see a white building. It belongs to Fateh Khan.

او اول کینډر څنگ ته وگرزه - يو
کروه مخ کینس به يو سپين کور
وړيني چه د فتح خان دې *

(11) I took a boat and went down the river. We had four boatmen and two oars. A flood came down and broke the rudder. Two men were drowned.

(۱۱) یوه بیړی م ونيو له او
په سیند لورم - مونږ سره څلور
مانډگان او دوه چپي وي -
سیلاب راغی او سنکاونډ ئي
مات کړ - دوه سړي دوب
شول *

(12) What is the name of that jheel? It belongs to Shahi (village). There are snipe, bustard, ducks, geese and swans to be shot at. Quail come in later, and are very scarce now.

(۱۲) د هغي جبي څه نوم
دې؟ د د شاهي جبه ده -
هلمته د چغتو - څارو - هیلو بطو
او قازو بنکار کيږي (یا یافنديگي)
هري ورسنورلخي او اوس ډيري
کمي دي *

(13) I had two shots, and missed both birds. Such is my fate. The powder was damp. The caps are very bad.

(۱۳) دوه ډزي م وکړي او
دواړه مارشه م خطا کړل - دا څما
نصیب دې - دارو لمده وو -
پتاخي ډيري خرابي دي *

(14) It was a moonlight night. All was still in the village as I went along the alley. Look out! what is that cry? I heard a shot fired.

(۱۴) سپوږمې وڼه - چه زه
په کوڅه تلم نو قلاږ قلاږي وڼه -
گوره دا څه غږ دي يا چغه
ده؟ يو ډز م واوريد.*

(15) The cry was in the eastern quarter of the village. The chaukidar came running along, and I asked what was the matter. He was greatly alarmed.

(۱۵) غږ نه کلي نمرخاته
کندي ته وڼه - څوکيدار په ډو
راغي او ما تر پښتنه وگره چه
څه چل دي - هغه ډير ډار
شوي وڼه (يا ډير اوتر وڼه) *

(16) He said that a burglary had been committed. The thieves got into the courtyard and dug below the foundations. The noise alarmed the owner.

(۱۶) هغه و چه يو کنډر
شوي دي - غله غولي ته ننوتل
او بيخ ئي کنو ده - په دي
کډپار (يا غږچار) نه کور خاوند
بيدار شه *

(17) He fired a pistol at the thief. It hit him in the right hand. The thief ran up the staircase, ascended the roof, and jumped into the lane, and hid in the masjid.

(۱۷) هغه په غله بانډ نه
طماچي ډز وگره - په نبي لاس
غل ولکيد - غل په پور وچت
ته په ډو وروخت او کوڅي ته
ئې و ډنگل او په جماعت کښ
پټ شه *

(18) They asked the mulla. He said that the thief was a searcher after wisdom. They are always giving trouble.

(۱۸) خلقو له ملا نه پښتند
وکړه - دغه وړو چه غل يو طالب
هغه - دوي د ملام ربر ورکوي *

(19) The deputy inspector came and wanted a bribe of a hundred rupees. Why did he want so much? To nush up the case.

(۱۹) تانده دار راغي او سل
روپي ئي د بدو وغوښتي - ولي
ئې دومره غوښتلي؟ د مقدمه
پتولو دپاره *

(20) The regiment will march to-morrow. Get supply ready at every stage. Warn the bunnias.

(۲۰) صبا به پلتن کوچ کوي -
په هر پړاو باند رسد تيار لره -
بنديگان پوه کړه *

LESSON XI.

H. S. PUSHTU. *April, 1891.*

(1) You say there has been no rain. It has been raining and snowing for the last three months. How are the crops?

(۱) ته وايي چه خه باران نه
دي شوي - دري مياشتو راسي
باران او واورې ورېږي - فصلونه
څنگه دي؟

(2) The chances of wheat, barley, mustard, dal, and clover, are very good. Later on there will be Indian corn, millet, and cotton. Of this we know nothing at present.

(۲) (امید دے چه) غنم -
اوربشي - شرشم - دال او شوتل
به بنه وشي - پس له دي جوار -
عوضت او پنبه به وي خودا حال
لارا نه معلوم نه دے *

(3) Who is that fat man? He is the khan of Hoti. He is owner of ten thousand jaribs of irrigated and fifteen thousand of unirrigated land.

(۳) هغه خورب (يا غمت)
سري خوك دے؟ د هوتي خان
دے - لس زر جريب آبي او
پنجه لس زر جريب للمه زمكه
لري *

(4) What revenue does he pay? For lands at the head of stream five rupees an acre. For the other two annas a jarib.

(۴) څه مالیه ورکوي؟ د
سري ورخ زمکو دپاره دوه نيم
روپئي د جريب او د نورو
دپاره دوه آني د جريب ورکوي *

† Very few Pathans know the word ايگر which is equal to two "jarib."

(5) His village is situated on the left bank of the stream. He has two water-mills, two mosques, and three guest-houses. But no one gets any food out of him,

(۵) د ولي په کينډه غاړه ئي
کلي دے - دوه جرندي - دوه
جماعتونه او دري حجري ئي دي
خو دودئي هيچا له نه ورکوي *

(6) Is there any sport to be had? What game is to be found in Peshawar? Snipe, duck, geese; later on the quail come in. In the maira, bustard and sand-grouse are to be found.

(٦) هلته څه ښکار شته؟ په پېښاور کښ څه څه ښکار موندلې کيږي؟ چغتې - هيلې او بطي - څه مدي پس بيا موزي راڅي - په ميره کښ څاري او څراري موندلې کيږي *

(7) What is the name of this village? Who is the khan? Is he known for his hospitality?

(٧) د دې کلي څه نوم دي؟ خان ئي څوک دي؟ ښه ډوډي ورکوي که نه؟

(8) I want to go to Tárú. Which is the road? How can I get there? By the river, or by rail?

(٨) زه تارو له تلل غواړم - کومه لار ورغلي ده؟ څنډه ورتلي شم؟ په سيند يا په ريل؟

(9) Why do you wish to go there? Because a lot of offences have been committed there. It is a bad village.

(٩) هلته څه له څي؟ څکه چه هلته ډير جرمنه شوي دي - هغه يو ناکار کلي دي *

(10) Two nights ago there was a burglary. It was a cold still night. A shot was heard in the eastern quarter. The chaukidar ran in that direction.

(١٠) دوه شپې کيږي چه يو کنډر شوي وه - شپه يڅه او قلاړ وه - نمرخاته کندي ته يو ډز واورېدي شه - څوکيدار هغه ځواته به ډو وړغي *

(11) The khan's house had been broken into; a hole made in the south wall. The noise had roused the master, who fired at the thief.

(۱۱) دَ خان په کور کښ کندر
شوي وۀ - د سبیل ددي دیوال
سوري شوي وۀ - د کور خاوند
په آواز پاخید او په غلۀ ئي
ډز وکړ *

(12) Who was the thief? I can't well say. He must have been a seeker after knowledge.

(۱۲) غل خوځ وۀ؟ - زۀ دا
برابر نه شم ویلي خو خوځ
طالب به وي *

(13) The man went up the stairs, reached the top of the house, jumped into the lane, and fled to the mosque.

(۱۳) هغه په پورون کور سر ته
وخوت او کوشي ته ئي وډنکل
او جماعت له ئي منډي کړي *

(14) The deputy inspector came to make the inquiries. He is a very long-headed fellow. He immediately reported that the thief came from across the border.

(۱۴) تانسرۀ دار تحقیقات
دپاره راغي - هغه یو چالاک (یا
هوښیار) سړي دی - سمدستي
ئې رپټ ولیکۀ چه غل د غیر
علاقه وۀ *

(15) But why did he do this? Because once you bring in the trans-border

(۱۵) دا ولي ئي داسي
وکړل؟ ځکه چه هر کله چه د
غیر علاقې سړي په مقدمه کښ

people, the case is transferred to the political file.

(16) In crossing that river look out for the bridge. If there is no bridge, examine the ford or go to the boat, which is pulled from bank to bank by a rope.

(17) I rode my horse down the right bank. I found it full of quicksand and quagmires. It was very dangerous.

(18) The General will inspect the regiment to-morrow. See that everything is ready, all the tents repaired, and the bunnias' accounts settled.

(19) The regiment starts for the Black Mountain† at 5 a.m. Supplies must be got at every station. Warn the bunnias of this.

† The "Black Mountain" is the name given to a trans-frontier tract near the Hazara district of Peshawar. It is called "Agror" by the tribesmen.

راشي نو بيا مقدمه ك پوليټيكل
محكمه ته بدل شي *

(۱۶) چه له هغه سيند
پوربوزي نو پل ولټوه - كه پل
نه وي نو ك چه حال وگوره يا
بيړي له چه په تناو وي ورشه *

(۱۷) زه نبي غاري بانډ په
آس سور په بښته لارم - دا
غاره د غلوشكو او بښتنو دكه وه
او ډيره ويرانك وه *

(۱۸) صبا به جنرل صاحب
پلټن گوري - گوره چه هر شي
د تيار وي - او ټولي خيمي د
مرمتي شي او د بڼياگانو
حساب خلاص وي *

(۱۹) په پنځه بجي سحر به
پلټن اگرور ته روانيږي - په
هر پړاو د رسد تيار وي - بڼياگان
په دي پوه كړه *

(20) A boat full of pilgrims went down the river. It came to a whirlpool. The oars and rudders were broken. All the men were drowned.

(۲۰) یوه بیړې د حاجیانو
دکه په سیند کښ لاره او په
یوه گرداب کښ راغله - چپي
او سنگاونډي مات شول او
ټول سړي دوب شول *

LESSON XII.

H. S. PUSHTU. *October, 1891.*

(1) Take the recruits to the range at 5 o'clock and have everything ready there. Take down with you ten rounds for each man.

(۱) رنگروټان په پنځه بجي
چاند-ماري له بوزه او هر شي
هلته تيار لره - د هر سړي په
سر لس لس کارطوسونه د خان
سه واخله *

(2) Subadar, I have sent for you about the theft of these rifles. I suspect that man who was enlisted last week.

(۲) صوبدار صاحب! ته
م د دي توپکونو د غلا په باب
کښ بللي يي - په هغه سړي
م گمان کيږي چه په تيره
جمعه کښ برتي شوي وه *

(3) I have made inquiries and have found out that his uncle, a well-known bad character, was in the city yesterday ; but I do not believe the rifles have crossed the border yet.

(۳) ما پښتنه کړي ده او
 راته معلومه شوه چه تره ئي
 چه يو مشهور بدعاش دي
 پرون په نيمسره کنس وه - خو
 يقين م نه کيږي چه توپکونه
 به لا غير علاقه ته رسيدلي وي *

(4) Now then, be quick. Get those loads off the camels. Divide them, and put them on the mules. At this rate we shan't be across the pass by sunset.

(۴) نو اوس زر شنه - هغه
 بارونه له اوبندانو نه کوز کړه -
 پيل ئي کړه او په قچرو ئي
 کيږ ده - په دي حساب به
 مونږ له دري نه تر نمر پويواته
 پوري ونه ووزو *

(5) Take the horse to the house. Tell my servant to come here and bring my gun with him.

(۵) دا آس کور له بوزه او
 نوکر ته م وايه چه دلته د راشي
 او توپک م د خان سره راواخلي *

(6) There is very little sport in my country. The hills are very steep and roads bad. There are also three streams which must be crossed.

(۶) خما په ملک کنس بنکار
 ډير لږ دي - غرونه ډير کلپ
 دي او لاري خرابي دي - دري
 ولي هم دي چه سري پر
 پورې يوزي *

(7) I have heard that there are plenty of chikoor and black partridge there, and that occasionally some markhor come down from the hills. The truth is you don't want me to come.

(۷) ما آوريدلي دي چه
 هلمته ديري زرکي او تاروگان دي
 او کله کله خه غرخه هم له
 غرونو نه راکوزيري - رينديا
 خبره دا ده چه ته نه غواړي
 چه زه در سره لار شم *

(8) I am willing myself to take you all over the country and be responsible for your safety.

(۸) شما خپله خوښه ده چه
 په ټول ملک کښ د وگزرؤم او
 د سلامتې د ذمء وار شم *

(9) Malik, this is a bad business about this raid. If you can't keep your people in order, Government will have to take other measures to stop their raiding. Remember, until this is satisfactorily settled, the tribal allowances as well as your own are stopped.

(۹) ملک! دا د دي
 داري خرابه معامله ده - که
 ته خپل سړي په قابو نه شي
 ساتلي نو سرکار به د داري
 بندولو بل خه چل و کړي -
 ياد لره چه تر څو پوري چه د
 دي خبرې په ښه شان خلاصې
 ونه شي نو د اولس مواجب
 او ستا خپل دواړه به بند وي *

(10) Sahib, what can I do? They won't obey me

(۱۰) صاحب! زه خه
 وکړم؟ تنغوئي شما حکم نه مني

The best way is to make reprisals on them when they bring their families down in the winter.

نو - ټولو نه بڼه چل دا دې
چه هر کله چه هغوي په ژمي
کښ خپلي کډي راکوزوي نو
برهمني د تروشي *

(11) Raiders may try and drive off the cattle to-night. Try and arrange an ambush for them.

(۱۱) گوندن شپه داره
راشي او مال بوزي - ورته پست
کښيني (يا لار ورته و نيسي) *

(12) This year the locusts did much damage to the fruit trees, especially to the orange, peach, and pear trees, and also to the wild grapes. The wheat and barley crop escaped.

(۱۲) سر کال ملخو د ميرو
ونو ته او خاص د نارنجانو
شفقالانو او د ناکو او د څنگلي
انگورو ونو ته هم ډير زيان
و رساو - د غنمو او د اوربشو
فصلونه بچ شول *

(13) This is the third murder in that village due to this blood-feud. This one was committed in broad daylight. It is a clear case for a heavy fine on the whole village.

(۱۳) په هغه کلي کښ د
دې بدې په سر دا دريم خون
دې چه وشه - دا په زړه ورڅ
شوي وه - دا څرگنده معامله
ده او په ټول کلي لويه ناغه
لگول بايدې دي *

(14) Was no clue discovered in that last case?

(۱۴) په هغه تیره معامله کېښه څه دَرک ونه لگید څه؟

(15) Well, Sahib, there was no evidence; but one of the villagers absconded the same night, so no doubt he is guilty.

(۱۵) صاحب! چا شاهدي نه وبله خو يو د کلي سړي هم په هغه شپه چرته و تښتيد نو بيشک چه هغه مجرم (يا غل) دي *

LESSON XIII.

H. S. PUSHTU. April, 1892.

(1) Who is that man? What is he doing? Where does he come from? What is his occupation?

(۱) هغه سړي څوک دي؟ څه کوي؟ د کوم ځاي دي؟ کسب ئي څه دي؟

(2) His name is Ahmad. By trade he is a fisherman. He lives at Tangi, and is the owner of one boat.

(۲) نوم ئي احمد دي - د کبانو کسب کوي - په تنگي کېښ اوسي او يوه بيړي لري *

(3) He catches fish in the Swat river. These he brings

(۳) د صوات په سيند کېښ کبان نسي - او د پشاور ښهر

to sell in the city of Peshawar. His trade is flourishing.

له ئي د خړخولو دپاره راوړي -
کار ئي جوړ ئي (يا گذران ئي
ښه چليري) *

(4) Where is Abazai? It is about 30 miles from Peshawar city. The Swat canal commences in that quarter. In 1876 a lot of coolies were killed there.

(۴) ابازي چرته ده؟ د
پشاور له ښهر نه يو ديرش ميل
لري ده - د صوات و له له هغه
ځاي نه شروع کيري - په
سنه ۱۸۷۶ع کښ هلته د يو
مزدوران وژلي شوي وو *

(5) What occurred then? The Sarkar sent troops to punish the Utmân Khels. The Guides seized Sapri. The Utmân Khels had to pay a fine of 5000 rupees.

(۵) بيا څه و شو؟ سرکار
د اتمان خيلو سزا ورکولو له
فوخونه واستول - گانډ پلټن
سپري و نيوله - اتمان خيلو
(د لا چار) پنځه زر روپي د
ناغي ورکړي *

(6) Yesterday I was coming along the Shahi jheel. I saw snipe, duck, and geese. The birds were very wild. What did you shoot?

(۶) پرون زه د شاهي جبي
په څنگ راټم - چغتې - هيلي
او بطي م وليدلي - مرغان دير
وېرېدلي و - څه د و وېشتل؟

(7) I had my gun, and got five snipe, six ducks, and three geese. The cattle were in the jheel, and they frightened the birds.

(۷) خپل توپک راڅڅه وځه
او پنځه چغتۍ - شپږ هيلي او
دري بطي م ووبشني - مال په
جبه کنبس وځه او هغه مرغاب وټرهل *

(8) What season of the year is it? In two months it will be spring. The quail will then be in. Have your call birds ready.

(۸) اوس کوم موسم دي؟
دوه مياشتو پس به سپرلي
شي - نو هاله مرزي به راشي -
خپلي بلاري تياري لره *

(9) What grows here? Barley, wheat, mustard. The bustard are very fond of mustard. In the autumn we have sugar-cane.

(۹) دلته څه څه کيږي؟
اوربشي - غنم او شرشم - څاري
شرشم ډير خوښوي - په مني
کنبس گني کيږي *

(10) What land have you got? Ten jaribs of irrigated, and fifty of unirrigated land. The irrigated land I plough myself, but the other I give to cultivators.

(۱۰) څه رنگت زمکه لري؟
لس جريب آبي او پنځوس
للمه - آبي زد پخپنه کرم خو
نوره زميندارانو له ورکوم *

(11) I pay 'Government ten rupees a year for my irrigated lands. This as revenue; and two rupees a year revenue for the rest.

(۱۱) زد سرکار له لس روپئي
د کال د خپلو آبي زمکو او دوه
روپئي د کال د نورو زمکو مالیه
ورکوم *

(12) Has there been any rain? Yes, but very little. My lands lie close to the canal. On this account I manage very well.

(۱۲) څه باران شوي دي؟
هو خو ډير لږ - زه کي مږد واله
نږدي دي - ځکه کار مږ جوړ
دي *

(13) This is a bad village. It is famous for thieves. Last year a hundred cases were committed here. Only ten were proved.

(۱۳) دا يو ناکار کلي دي -
د غلو دپاره مشهور دي -
پروسکال يو سلو پوري وار اتونه
په کين شوي وو خو خالي لس
ثابت شول *

(14) How was this? The lumbar-dars keep a number of thieves. They have friends across the border. These come and commit offences.

(۱۴) دا ولي (يا دا څنگه)؟
ځکه چه ملکان ئي ډير غله ساتي
او د دويو په غير علاقه کين
آشنايان وي - دوي راځي او
جرمونه کوي *

(15) What follows then? The property is taken to Akhor and kept there. Other men are charged, who escape. The police all take bribes.

(۱۵) نو بيا څه کيږي؟ مال
اخوړ ته يووړي شي او هلته
و ساتي شي - په نورو خلکو
د عړي کيږي چه بيا خلاص
شي - ټول پوليس بهي خوري *

(16) Last night, when all was still, a burglary was committed in Ahmad's house. He complained against his enemy Akbar. In truth the thief was a searcher after knowledge.

(۱۶) بیگنا چه شومه دم وَا
نوَ دَ اَحْمَد پَه کور کینس کندر
و شد - هغه دَ خپل دُشمن
اکبر پَه سر فریدان و کور - پَه
ویندیا چه غل یو طالب وَا *

(17) The thief got into the court-yard. He broke the door. The noise roused the owner. The man then fled to the mosque which lies in the eastern quarter of the village.

(۱۷) غل غولې ته نفوت او
ور ئې مات کور - پَه آواز دَ
کور خاوند پاخید - نو غل هغه
جماعت ته چه دَ کلې نمرخاته
خوا کندي ته دې وُ تښتید *

(18) Have any orders been received for the regiment? Yes, it will be inspected to-morrow, and march on Friday for Cherat.

(۱۸) دَ پلټنې دپاره څه حکم
راغلي دې که نه؟ هو - صبا به
ئې ملاحظه وُ شي او دَ جمعه
په روښ به چرات ته گُږچ وُ کړي *

(19) Ask the quartermaster to have the tents repaired, and warn the bunias to have supplies ready at every stage. The milk must be fresh and good.

(۱۹) کوټه ما ستر صاحب ته
وايه چه خيمي دَ مرمتي کړي
او بندياگان پوه کړه چه په هر
پړاو داند دَ رسد تيار لري -
پنې دَ تازه او ښه وي *

(20) On arrival at Tarú warn the police and headmen. They must have chaukidars round the camp. Sentries should be watchful and on the alert. °

(۲۰) چه قارو له ورشي نو
پولس او ملکان خبر کړه -
هغو له بایده دې چه د پرو او
چار چاپیره د شوکیداران
کنښنوي - سنډریان د تکره او
بیدار وي *

LESSON XIV.

H. S. PUSHTU. *October, 1892.*

(1) I want to see Torú. The village lies close to the Kalpani ravine. Do you know the place?

(۱) تورو لیدل غواړم - دا
کلي کلپانې خور ته نژدې دې -
'هغه' څای در ته معلوم دې؟

(2) Yes, I do. The khan is named Mahabat khan. He has a brother and two sons. He is famous for his hospitality.

(۲) هو - را ته معلوم دې -
د خان نوم مه ابنت خان دې -
يو ئي ورور او دوه ئي زامن
دې - ښه دودې وړکوي *

(3) He has two guest places, and a mosque, where all the people come to say

(۳) دوه ئي حجري او يو ئي
جماعت دې چه وله ټول سړي

prayers on Friday. His mulla is a friend of the Manki mulla.

دَ جمعہ پہ ورخ نماخشہ لہ
راخِي - ملا مُي دَ مانڙکِي ملا
آشنا دِي *

(4) What lands has the khan got? Two thousand jaribs of unirrigated and one thousand of irrigated lands. The Swat river canal flows by Torú.

(۴) دَ خان خُہ زنگَ زمکِي
دِي؟ دوه زرَ جريبَ للهِي
او يو زرَ آبي دِي - دَ صوات
سِيند والہ دَ تورو پہ خنځ
بيڙِي *

(5) What revenue does he pay yearly? Two thousand rupees each harvest. The crops are wheat, barley, mustard, and Indian corn.

(۵) دَ کال خُہ مالِيہ ورکوي؟
دوه زرَ روپئي دَ فصل پہ سر -
دَ غنمو - اوربُشو - شرشمو او
جووارو فصلونه وي *

(6) Who is that stout khan? He comes from the Mardan Tahsil. His cultivators call him a great tyrant.

(۶) هغه غت خان خوکَ
دِي؟ دَ مردان دَ نصِيل
دِي - زمينداران مُي دير ظالم
بولي *

(7) What game is there in the country? Snipe, duck, and obara; but they all go away during the spring.

(۷) پہه دِي ملڪَ کنبِ
خُہ خُہ (يا کوم کوم) بنگاروي؟
چغتِي - هيلِي او خاڙِي - خو
دا تولي پہ سپرلي کنبِ لاري شي *

(8) What are those hills? People call them the Pajja mountains. Beyond this lies the Buner country. Hashim Ali Khan is there.

(۸) هغه کوم غرونه دي؟
 خلق ورته د پجی غرونه وائي -
 د دویو په شا د بونیر ملک
 دي - هاشم علي خان هلته
 دي *

(9) Seesi and chikoor are plentiful there. You must get up early to shoot them. They go away when the village cattle come out.

(۹) هلته سيسي او زرکي
 ډيري وي - تاله پکار دي چه
 ويشتو له ئي وختي پاخي -
 چه د کلي مال راوزي نو هغه
 لاري شي *

(10) I went yesterday to the Shahi jheel. It was very dry and full of high grass. I shot only five snipe.

(۱۰) پرون زد شاهي جبي
 له لارم - ډيره وچه اوله لوښونه
 ډکه وه - ايله (يا هيله) پنځه
 چغتې مرو ويشتي *

(11) Is that man a thief? Yes, a notorious one. He has been convicted seven times, and suffered twenty years' imprisonment.

(۱۱) هغه سړي غل دي
 څه؟ هو - يو مشهور غل دي -
 اوه ځل نيولي شوي دي او
 شل کال ئي قيد تير کړي
 دي *

(12) Does he like imprisonment? Yes, he says the superintendent is very kind, and he obtains his medicine and food free. The jailor has a tender regard for thieves.

(۱۲) قید ئی خویش دے
خه؟ هو - هغه وائی چه ډاکټر
صاحب راباند ډیر مهربان دے
او دارو او خوراک زه ویریا
مومم - داروغه په غلو مهرباني
کوي (یا غله په داروغه ډیر
گران دے) *

(13) Sometimes a thief tells the jailor, "I will be free to-morrow and return in ten days; keep my corner ready for me."

(۱۳) کله کله غل داروغه ته
وائی چه صبا به زه خلاص شم
او پس له لسو شیو به بیارا شم -
خای (گمت. lit.) م تیار ساته *

(14) It was all still in the village. All the people and dogs were sleeping. A shot was fired in the southern quarter of the village.

(۱۴) په کلی کښ شومه قلاووه.
ټول خلق او سپي اوده وو - د
کلی سبیل کندي ته ډزو شه *

(15). The chaukidar came running along the alley. He saw a man standing near the mosque. Hearing steps this man fled towards the river.

(۱۵) څوکیدار په کوڅه په دو
راعی - یو سړي ئی جماعت
څخه ولاړ ولید - هغه د ډرزار (یا
کرچار) په آوریډو د سیند
ډډي ته منډي کړي *

(16) Being a moonlight night, the man jumped into a boat, seized the oar, and in this way reached the other bank.

(۱۶) سپوږمې وۀ او سړي
بيړي ته ور و دنگل او چپه ئي
ونډوله او په دې شان پوريوت *

(17) The regiment will be inspected to-morrow by the general. See that everything is ready.

(۱۷) صبا به جنرل صاحب
لمتن گوري - گوره چه هر شي
د تيار وي *

(18) The regiment goes by Taru, Nowshera, Akora, to Khyrabad. Supplies must be ready at every stage.

(۱۸) پلتن به په تارو - نونډير
او اکوري خيرآباد ته څي -
په هر پړاو باند د رسد تيار وي *

(19) Have all tents quickly repaired. The bunnias must lay in food of all sorts. Ten seers of milk are wanted at each stage.

(۱۹) ټولي خيمي زر په
چا مرمتي کړه - بنياگان د هر
رنگ خوراک ټول کړي - په
هر پړاو باند لس سیر پئي به
پکار پري *

(20) The force has crossed the river. It has taken seven day's cooked food. The heat is great, and there is little water in the country.

(۲۰) فوخ له سيند پوريوتلي
دې - د آوو ورڅو پوخ خوراک
ئې د ځان سره وړي دي -
گه پي سخنه ده او په ملک کښ
اوبه لري دي *

LESSON XV.

H. S. PUSHTU. April, 1893.

(1) The new settlement is to begin in Peshawar. Yes, I hear so. What is the first thing to be done?

(۱) نوي بندوبست پېشاور
کېس شروع کيږي - هو -
داسي آورم - اول به څه کوي؟

(2) All the village lands must be carefully surveyed. Every field, ravine, hillock, and boundary noted. The village accountant should be a good man.

(۲) د کلي ټولي زمکي په
پيم سره کچ کول بايد دي -
هر يو پټي - خور - غنډي او
پوله د وليدي شي - پتواري
د ښه سړي وي *

(3) How is the revenue calculated and fixed? At one rate on irrigated and another on unirrigated lands. Those fields at the head of the cut are charged most.

(۳) ماليه څنگه حسابيږي
او لکيږي؟ په آوي زمکو په يو
نرخ او په لاهو په بل - سړي
ورخ پتو باند ټولو نه زياته
لکيږي *

(4) How is the boundary fixed towards the Independent border? There has been no regular arrangement. All this has led to incessant quarrels for over twenty

(۴) غير علاقه ته بريد څنگه
مقررېږي؟ څه برابر قاعده
نشته - له شلو کلونه زيات
واسي په دي مدام جگړي

years. Something must be done now.

(5) Yesterday I went out shooting. I got to the river, but could find no ford. Luckily there was a boat, with one oar and a broken rudder. I got in and floated down stream.

(6) A duck rose up on the right bank, which I shot. I missed two snipe on the left bank. A flock of geese were too far away. Owing to bad luck I secured merely four birds.

(7) Why is sport so bad this year? The rain was little, and now all the jheels are dry, and the birds are leaving for Russian territory. They have a long journey before them.

کښيږي - اوس څه نه څه کول
بايده دي *

(۵) پرون زه ښکار له لارم -
سیند له ورغلم خو چرم چرته
ونه لید - څما له بخت یوه
بیړي سره د یوي چپي او یو
سات سنگاونه هلته وه - زه په
کښ کښیناستم او ښکته سیند
کښ لاهو شوم *

(۶) له ښي غاړي نه یوه
بطه پورته شوه چه م ووبشته -
په کښي غاړي م دوه چغتي
خطا کړي - د بطو یو سیل
دیر لري وه - له بد نصیب م
هیله څلور مرغان ووبستل *

(۷) سر کال ولي ښکار داسي
خراب دي؟ باران لږ وشه او
اوس ټول دندونه وچ دي او
مرغان د روس ملک له لگيادي
څي - څه کښ ورته اورده لار ده *

(8) The fields are now full of barley and wheat; the sugar-cane has all been cut. The quail are coming in. Send out the call birds. You should get sixty birds in the fields. In the autumn they are found in cotton.

(۸) اوس پٽي له اور بشو او
غنمونه ډکټ دي - کني تول
پريکري شوي دي - سرزي
لگيادي راڅي - بلاري پير و ليره -
شپيتو پوري به پتو کين ونسي -
په مني کين دا په پنبه کين
موندی شي *

(9) There was a hue and cry in the village. All was still. It came from the western quarter. The chaukidar ran along the lane and said a burglary had been committed in Hoti. The khan was roused and fired his pistol at them.

(۹) په کلي کين چغه شوه -
شومه دم وه - قبلي خوا کندي
ته چغه وه - شوکيدار په کوڅه
کين مندي کري او وئي چه
په هوتي کين کنډر شوي دي -
خان وينس شوي وه او د
طه اچي دز ئي پر کري وه *

(10) Has the regiment finished its annual musketry? No, two days remain, when the general will inspect them. Tell the lads to shoot well; the credit of the corps depends on them. Well done, lads, the regiment will head

(۱۰) پلٽني خپله چاندماري
د کال تمامه کري ده که نه؟
نه - دوه ورځي پاتي دي او
پس له دي جرنيل صاحب به
ئي گوري - هلکانو ته وايه چه
مبه (يا په مبه شان) وټي - او

the list. You shall have your two months' furlough after the parade.

د پلټني نيکنامې ستاسو په
سر دۀ - شابا هلکانو - پلټن به
اول نمبر وزي (يا وي) پس
له قواعد د دوه مياشتو چټي
به موعې *

LESSON XVI.

H. S. PUSHTU. *October, 1893.*

(1) I am going out shooting to-morrow. Tell the Shikari to be present at Nisatta, with six coolies, at 7 o'clock in the morning. Is there a ford there, or ferry? What sport may I expect? At this season duck and geese are plentiful in the river, and snipe are to be had in the jheel close by. You may find some bustard too in the mustard fields.

(۱) صبا زۀ نېکار له خم -
نېکاري ته وايه چه په نسټه کښ
د شپږو مزدورانو سره په اوه
بجې سحر د حاضر وي - هلته
چر دې که گدر؟ خۀ نېکار به
بيا موعم؟ په دې ورځو کښ
هيلي او بطي په سيند باند
ديري دې او ور څنگ دند
کښ چغتې په لاس راتلې شي -
د شرشمو پتو کښ خۀ څاري به
هم بيا موعې *

(2) Where is the lam-bardar? Why is he not here? Sahib, a burglary was committed last night in the village, and he is sitting with the Thanadar, but he has sent his eldest son. Tell me what happened. Thieves broke into the bunnias' shop, which is near the mosque. It was midnight. A hue and cry party turned out, and one of the thieves was caught on the spot. Being a moonlight night, three of his companions were also identified.

(۲) ملک چرته دې؟ ولي
دلته نه دې؟ صاحب - بيگا
په کلي کښ کڼدر شوي و او
هغه تاندر دار سره ناست دې
خو خپل مشر خوي ئي راليرلي
دې - راته وايه چه خه و شو -
غلو د بنيا په دوکان کښ چه
جماعت ته نژدي دې کڼدر
و کړ - نيمه شپه و او - چغه شوه
او يو غل هم په هغه خاي (يا
کڼدر) کښ و نيوي شه - په
دې چه سپوره سي و او دې
ملگري ئي هم و پيژندلي شول *

(3) Who is the arrested man? What is his profession? How many times has he been in jail? It appears he was a noted thief and outlaw. The village is of very bad repute, and its headmen are useless. How many times have the ricks been burnt? There is evi-

(۳) هغه بندي شوک دې؟
خه کسب کوي؟ خوخل قید
شوي دې؟ هغه يو مشهور غل
او بد معاش بنکاري - دا کلي
دیر بد نام دې او ملکان ئي د
هڅ نبی نه دې - توپونه خو
خل سينرلي شوي دې؟ دا

dently enmity at the bottom of this, and the village must be fined.

(4) The regiment will march next month for Rawal-Pindi. How many men are on leave? How long has Jan Mohamad been absent without leave? To-day it is fifth day. It is said that he is suspected of murder in his village and therefore cannot return.

(5) There has been a great deal of cholera this year. The men should be warned to drink river water, which is clearer than that in the wells. Be careful too that the supplies at each stage are quite fresh. At Akora the men must be careful of their rifles, as several thefts have occurred there.

څرگند د دُښمني معامله ښکاري
اود کلي نه جرم آخستل بويه *

(۴) بله مياشت کښ به
پلټن راولپنډي ته کوچ کوي -
څو سوري په چټي دي؟
جان محمد کله راسي بي چټي
غیر حاضر دي؟ نن ئي پنځمه
شپه ده - خلق وائي چه په کلي
کښ ور باند د څرن گمان دي له
دي سبب بیره راتلي نه شي *

(۵) سر کال ډیره وبا (یا)
هڼه (هڼه) گده ده - خلق خپرو
پکار دي چه د سیند اوبه د
څښي چه د کوهو له اوبو نه
زوي دي - ددي خبري هم
په لره چه په هر پراو باند د
رسد بيخي تازه وي - په اکوري
کښ د سپاهيان د خپلو توپکونو
په زري څکه چه هلته ډيري
غلا شوي دي *

(6) What is the revenue of this village? Is the land irrigated or not? Much of the land is rice land. Since the Swat canal was opened both rice and sugar-cane have been cultivated to a great extent, but the country is much more unhealthy than it was formerly.

(٦) د دي کلي مالیه څه ده؟ زمکه آبي ده که نه؟ ديره زمکه شولگره ده - کله راسي چه د صوات وله راغلي ده شولي او کښي دير کرلي شي خو ملک له وړاند نه دير ناروغ دي (يا) په ملک کښ له وړاند نه ناچورټيا ديره ده *

(7) Are there no hospitals? Yes, there are two, and the doctor sahib is very kind to the patients, who receive food and clothing free from Government.

(٧) څه هسپتالونه نشته؟ هو دوه دي او ډاکټر صاحب رنځورانو باند چه له سرکار نه خوراک او جامه وپريا مومي دير مهربان دي *

(8) What fresh news is there to-day from Swat? It is said that, owing to faction feeling and fighting among themselves, the country is being ruined. Travellers do not go that way now, all the roads being unsafe.

(٨) نن د صوات څه تازه خبر ده؟ وايي چه د پروجنبو او د بدئي له سبب ملک لکړيا دي برباديري - اوس مسافران په هغه لار نه ځي - ټولي لاري وپړناکي دي *

(9) I hear a great deal of salt goes from Cabul to Peshbolak in the Jalalabad district. Are there no salt-mines in Cabul? How is the salt carried? Chiefly by Powindahs on camels, but donkeys and mules are also used in great number by Khattak carriers.

(۹) زه آروم چه له کابل نه
پیشبلاق ته د جلال آباد په ضلع
کین دیره مالکه خي - په کابل
کین درنگونه نشته؟ مالکه
خنکه وړي؟ اکثر پوندگان په
اوبیانو باند وړي خو ختک
(بارکین) په خرو او قچرو باند
هم دیره وړي (یا ختک خره
او قچري هم دیري چلوي) *

(10) Select two sharp men from your regiment to visit the Kagan valley. They must report carefully on the state of the road, and especially on the number of villages and the supplies which can be obtained from them. How far is Chillâs from Balakot? How many fighting men can the neighbouring tribes turn out?

(۱۰) دوه تکره سړي له خپلي
پلیني نه و باسه چه د کاکان دوه
ته لږ شي هغو له بایده دي چه
د لار د حال په ننه شان سره
خبر ورکوي او خصوصاً د دي
خبري چه کلي خومره دي او
تر خه خه رسد په لاس راتلي
شي - له بالاکوت نه چلاس
خومور لري دي؟ د خوا شا
(یا ورنه دي) قامونه خو ملاتړ
ويستې شي؟

LESSON XVII.

H. S. PUSHTU. *April, 1894.*

(1) What day of the month is it? It is the sixteenth. Very well, I shall go out shooting on the twentieth. Tell my bearer to wake me at seven exactly, if I am still asleep then; and tell the Shikari I shall want two fowls, twelve eggs, half a seer of ghee, some butter, and ten and a half seers of atta on my arrival at Baboozai.

(۱) نن د مياشتي خويمه
 ده؟ شپاوسمه - دیره بيه په
 شلم به بنکار له شم - نوکر ته م
 ووايه چه خجست په اوه بجه م
 ويمن کړي که زد ترهغه وخت
 پوري اوده يم - او بنکاري ته
 ووايه چه زد بابوزوله ورسم نو دوه
 چرگي - دولس ها - نيم سدير
 غروي - شه قدر گچ اولس نيم
 سدير اوږد به غواوم *

(2) Last time I shot at Baboozai, I shot a markhar, three black partridges, a hare, four chikoors, and would perhaps have shot some duck, but my cartridges were beginning to get wet and would not go off.

(۲) تير ځل چه زد بابوزوله
 بنکار له لاهم نو يو غرخه دري
 تاروگان - يوه سويه اوڅلور زرکي
 م وويشتي اوڅه هيلي به م هم
 ويشتي وي خو کارطوسونه م
 نوجن (يا لامده) شول او نه
 خلاصيدل *

(3) Are you keeping the fast or not? All true Muhammadans should keep the fast and pray five times daily. Come with me if you can. Is the border quite quiet? Last year and the year before several raids took place in the autumn and winter.

(۳) روژه نسې که نه؟ ټولو بڼه
مسلمانانو له باید د دې چه روژه
د ساتي او پنځه ځل د ورځي د
نمونځ کوي - که راتلې شي نورا
سره راشه - په سرحد قلاړ قلاړي
ده که نه؟ پروس کال او اوړم
کال په مني او ژمي کښ خو
د اړي و شوي (بیا پریوتې) *

(4) When going to Mardan you cross the Kalpanni stream. Be careful you cross by the ford; in other places the water is very deep. It is cloudy and cold to-day, and snow will probably fall in the hills. The steep cliff north of the village is in independent territory; so do not go there without an escort from the village.

(۴) چه مردان له څي نو د
کلپانړي ولي نه به پوربوزي - پهم
کوه چه په چر پوربوزي - په نورو
ځايونو کښ اوبه ډيري (ژوري)
دې - نن ورځ ده او یخني ده
(امید دې چه) واورې به په
غرونو باند و ورپري - هغه کلپ
کمر چه د کلې قطب ته دې په
غیر علاقه کښ دې له دې سبب
هلته بي د کلې د بدرقي نه مه څه *

(5) My uncle's house was broken into last night, and some cash and jewels were

(۵) بېگا د تره م د کور کنډر
شوي وه او څه نغدي روپي او

stolen. A thief was arrested on the spot. Bring him before me. I do not believe your evidence. The complainant has blamed you. Sahib, he accuses me falsely, owing to an old enmity.

کالي په غلا لارل - يو غل هم په
دغه خاي ونيولي شه - ماله ئي
راوله ستا په شاهدي م باور نه دي -
مدعي په تا دعوي کړي ده -
حسب د يوي زوي د نيمه ئي په
سر د دروغو دعوي راباند کوي *

(6) The regiment will march at nine to-night. There will be a night attack on Sapri. Take some spare mules for the ammunition, as the road is very difficult. There is no smoke, nor are the dogs barking, so I expect the village has been abandoned by the tribesmen.

(٦) نن د شپي په نه بجي
به پلټن کوچ کوي - په سپري
به د شپي هله وشي - ميگزين
د پاره شه تيروي چيري و نيسه
خکه چه لار ديره گرانه ده - نه
شه لومبي شته او نه سپي غايي -
نو امید کوم چه اولس (يا د کلي
خلغو) کلي خوشي کړي دي
(يا پريسي دي) *

(7) There is a great deal of sickness this year, and cholera will most likely spread to Peshawar. Be careful the lines are kept quite clean, and give order that no unripe peaches, water

(٧) سر کال ديره ناجورتيا
ده او ممکن ده چه وبا پشاور
پوري گده شي - بهم کوه چه ليذونه
د ننه پاک وي او حکم ورکړه
چه کچه شفقالار، هندوانی يا

melons or other fruits are allowed to be sold to the sepoys.

(8) A chestnut mare was stolen last night from the cantonments. Kuki Khel thieves are suspected. If trace of the stolen property can be found, the tribe will be heavily fined.

نورې مېوي د پټ سپدھيانو
باند خرخي نه شي *

(۸) بيگا له چاونرې نه يره
سرنګت اسپه په غلا لاره - کوكي
خيلو غلو باند کمان راخي - که
د غلا مال درک و لگي نو په قام
به لوي جرم و لگي *

LESSON XVIII.

H. S. PUSHTU. *October, 1894.*

(1) Have you ever filed a suit against anyone? How do you act? I go to the petition writer; he brings out some stamped paper and writes my name on it; I then pay him, and give the petition into the Court which has power to hear my case.

(۱) چري د پټ چا نالش
کړي دي که نه (يا عرضي آچولي
ده که نه) ؟ څنگه کوي ؟ زه
عرضي ليکو نكي له خم - هغه
څه د استام کاغذ را و باسي او
نوم پر وليکي - زه بيا وله څه
مزدوري (يا اجرت) ورکړم او
عرضي په هغه کچرې کښ ورکړم
چه شما مقدمه آوريدې شي *

(2) The reader of the court examines my paper; I then pay for the process-fees. Defendant is sent for on a day fixed. We both appear with our witnesses; the case is heard and decided. Sometimes these suits last for years.

(۲) د کچري سرشته دارخما
کاغذ گوري - بيا زه وله طلبانه
ورکوم - مدعا عليه په يوي
مقررې ورځ راوغو بندي شي - مونږ
دواړه سره د خپلو خپلو شاهدانو
حاضر يږو - مقدمه واورېدي شي
او فيصله شي - کله کله دا مقدمه
تر کلونو پورې وي *

(3) What troops are there in this station? Two regiments of European cavalry and two companies of sappers and miners. There will be a grand parade to-morrow. The General will inspect them.

(۳) په دې چاونډي کښ کوم
کوم فوج دي؟ دوه رسالي د
گورگدانو او دوه کمپني د سفير ايدا -
صدا به لوي قواعد وي - جرنيل
صاحب به ئي گوري *

(4) Why is the General so particular about these parades? We are near the frontier and must always be ready for a fight. The men are daily at musketry. The men are repeatedly told that they must hit the thing fired at. If the soldiers

(۴) جرنيل صاحب ولي د
قواعدونو دوسره خيال لري؟
مونږ سرحد ته نژدې پراته يو او
مناسب دي چه مدام جنگ
ته تيار اوسو - سپاهيان هره ورځ
نښي ولي - هغو ته دېرځل ويلې
شوي دي چه په کوم شي چه

cannot shoot well, they are no good.

(5) Who is that man coming along running? He is the chaukidar of the village. What is he coming here for? Some affair must have taken place in his village, and he has come to report it. This is the police-station. Come and hear what he says. The man on that chair is the deputy-inspector.

(6) Well, Ahmad Khan, what is it? Last night at 11 p.m. I was going my rounds. It was dark, as clouds were overhead and rain was falling. I heard a cry in the east quarter of the village. I ran there, and learnt this account. Jamal Khan was sitting on his cot, and was stabbed by a dagger in

دزکوي هغه ولي - که سپاهيان
ښه وېشتي نه شي نو د هېڅ ښي
نه دي *

ه هغه سړي چه په دوراڅي
څوکت دي؟ د کلي څوکيدار
دي - دلته څه لږاڅي؟ په کلي
کښ به ئي څه واقعه پېښه شوي
وي او د رپټ دپاره راغلي
دي - دا د پولس تانر د ده - راڅه
چه واورو چه هغه څه وايي -
هغه سړي چه په کورسئ ناست
دي تانر د دار دي *

(٦) (ښه) احمد خان! څه
چن دي؟ بيگان د پولس بجو په
عمل زه په گشت تلم - تياره
وه ځکه چه ورپښ وه او باران
ورېده - د کلي نمرخاته خوا
کندي ته م غږ واورېد. هلته په دو
ورغلم او دا حال م زده کړ -
جمال خان په خپل کت ناست

the stomach. Please come quickly.

(7) What are those men doing? They are looking at the lands of the village of Jamâl Garhi. With what object? Because the settlement is about to commence. The revenue on it is very light.

(8) Can you tell me in what way this is done? The settlement officer first of all finds everything regarding the village lands: these may consist of hills and lands that can never be cultivated; some depend entirely on rain; and a few are irrigated fields. He fixes a separate rate on each. The revenue is collected half-yearly by the headmen, and paid into the Tahsil.

(9) Is there much sport in this country? Yes, there are chikoor, seesi, duck and

ۋه او په كيدو كښ په چاره ووهلي
شه - مهرباني وكړه زر راشه *

(۷) هغه سړي څه كوي ؟
هغوئ د جمال گرمي زمكې گوري -
څه له ؟ څكه چه بندوبست
شروع كيدونې دي - ماليه پر
ډيره سپكه ده *

(۸) راته ويلي شي چه دا
څنگه كيږي ؟ د بندوبست
صاحب ټولونه ورنښي د كلي د
زمكو ټول حال زده كوي - په
دي كښ غرونه او داسي زمكې
هم وي چه هيچري كرلي كيدي
نه شي - ځني بيخي للمي وي
او بوڅو آبي پتي وي - په هري
يوي بيل بيل نرخ لگوي - ماليه
په كال كښ دوه ځل ملكان ټولوي
او په تحصيل كښ داخلوي *

(۹) په دي ملك كښ ښكار
ډير دي ؟ هو - زرکي - سيسی -

coolan. In the forest there are found foxes, jackals, hares, deer. These last are very hard to find; shikaris have driven them away.

دابلې او زانېرې وي - په څنگل
کښ لومېرې گيدېران - سويې او
هوسې وي خو د دې ورسندو
موندنه د پيره گرانه وي - بشکاريانو
دا شرابي دي *

(10) How do you arrange for quails? I ask a certain khan to assist me. He sends men with call-birds to the cotton and wheat fields; these call, and the quails come toward them. I go there with my gun before the sun is up, and in this way can shoot forty or fifty birds.

(۱۰) مېرزي څنگه نسې (يا)
مېرزي له څه چل جوړوي؟ زه
له يوه خان نه مدد غواړم - هغه
سېرې سره د بلارو د پندبو او د
غنمو پتو ته ليرې دا نعري وهي
او مېرزي وله راځي - زه له نمرخندو
نه اول سره د خپل توپک هلمته
ځم او په دې شان څلويښتو
پنځوسو پوري ولم *

LESSON XIX.

H. S. PUSHTU. April, 1895.

(1) Who are you? I am the son of a headman of a village? My name is Ahmad Khan, and my father's Fatih

(۱) څوک يې؟ زه د يوه
ملک څوي يم - ځما نوم احمد
خان دې او د پلارم فتح جنگ -

Jang. We live in the village of Jamâl Garhi. We hold fifty jaribs of irrigated and eighty-five of land which depends upon rain for its crops. Does this give you enough to live upon?

(2) No, because the irrigated lands produce about five hundred rupees a year, and unirrigated some two hundred rupees. Ours is a large family, and we require about a hundred rupees every month. We have therefore to take to service.

(3) My father has a pension of five rupees a month. My eldest brother is a jamâdar in a cavalry regiment; my second brother is a havildar in the 1st P.I.; the third is naik in the Border Militia. I am deputy-inspector in the Peshawar Police. I am in charge of Rustam Thana. It is twenty miles from Mardan.

جمال گہری (کلی) کیں اوسو -
پنخوس جریب آبی او پنخه
اتیا جریب لملہ زمکہ لڑو - پہ
ہی ستاسو گذران کیری کہ نہ؟

(۲) نہ - خکہ چہ لہ آبی
زمکو نہ یو پنخہ سو روپئی اولہ
للمو نہ خہ دوه سو روپئی د کال
کیری - خمونز یولوی تبر دی او
دہری میاشتی مویو سلو پوری
روپئی لگی لہ دی سبب نوکری
کوو *

(۳) پلار م پنخہ روپئی د
میاشتی پنشن خوری - مشر
ورور م پہ رسالہ کیں جمعدار
دی - دویم م پہ ورونڈی پنجاب
پلتن کیں حولداری - دریم پہ
سرحدی پولس کیں نایک دی -
زہ د پیناور پولس کیں تانہ داریم
او د رستم تانہ کیں یم - دا لہ
مردان شل میل لری دہ *

(4) How is the village watchman appointed? He is selected by the headmen. He is then sent to the police for approval. His pay comes from the village. The pay is very small. The villagers look upon him as a spy of the police, and put no trust upon him. On this account his reports are usually false.

(۴) خوکیدار څنگه مقررېږي؟
ملکان ئي غوره کوي - بيا دې
پولس له د منظرې دپاره
آستولې شي . مواجب له کلي
نه خوري خوداديو لروي - د کلي
خلق ئي د پولس جاسوس (يا
مخبر) گنډي او ور باند هېڅ اعتبار
نه دي کوي . له دي سبب رپوټونه
(يا بيان) ئي اکثر دروغ وي *

(5) Why is that man running? He is coming to report some case. What is the matter, Akram? Last night I was going my rounds at 10 o'clock. I had got to the south of Mahâbat Khan's masjid, when an alarm was raised in the eastern quarter.

(۵) هغه سړي ولي زغلي؟
دڅه معاملي رپټ دپاره راځي -
اکرم! څه چل دې؟ بيگاپه
لس، سجي زد په گشت تلم - چه
د مهابت خان جماعت سهيل
ته ورسيدم نو نور خاته خوا ته
چغه شوه *

(6) I went and learnt that the Khan had been stabbed. Who did this? It is difficult to say. There is great enmity in the place.

(۶) زه ورغلم او خبر شوم چه
خان په پيشقوض لگيدلي وه .
دا کار چا وکړ؟ دا نه شم ويلې -
په دي ځاي کتب دیره دښمني

This settlement has caused bitter feuds in the families. One cousin is hostile to the other cousin. Land and wealth are the cause of all murders.

دَ . له دي بندوبست په کورونو
کښن سختي بدئي پيدا شوي
دي . يو تر يور د بل تر بره د بښمن
دي - زمکي او دولت د ټولو
خونونو بنا (يا سبب) دي [يا
ټول خونونه د زمکو او دولت په
سر کيږي] *

(7) What orders have been received regarding the regiment? It will march at 5 a.m. for Chamkani, halt for half an hour on this bank of the Bâra. They cross by fords and boats to the other bank.

(۷) د پلټني دپاره څه حکم
راغلي دي؟ په پنځه بجي سحر
به څوکنو ته کوچ کوي او تر نيمې
گينټي پوري به د باري راپوري
غاره باند دمه کوي . په چر او په
بيرو به پوريوزي *

(8) Attack the village. The men should take cooked bread and water with them. It is a long march there and back. How many carts, camels, mules will be wanted for the regiment? Ask for them to be here to-morrow. Examine the carts carefully. The road is bad, and has

(۸) په کلي به هله کوي -
سپاهيان د د څان سره پخه
دودئي او اوبه واخلي - هلته تلل
او راتلل لوي منزل شي - د
پلټني دپاره څو گادي اوبنان او
چچري به پکار يږي؟ صبا ئي
دلته را و غواره - گادي په ښه

not been repaired for years. Order wheat, barley, rice, Indian corn and grain to be collected at every stage. The bunnias are very troublesome.

(9) What game is there in this district? Quail come in during spring and autumn. Deer have all disappeared. Now and then you see a hare. I have only seen twenty in twenty-five years.

(10) A report has come in that the Mehtar of Chitral has been killed. How did this happen? He was out hunting, when his step-brother murdered him. Is there any reason for this? Yes, the last claimed the throne. The affairs in Chitral are in a disturbed state.

شان وگوره - لار ناکاره ده او له
دېرو کالونه عمرهت شوي نه ده -
حکم ورکړه چه غنم - اوربشي -
وربشي - جوار او چنډي دپه هر پړاو
تولي شي - بنديگان دېرو ربروي *

(۹) په دې ضلع کيڼ څه څه
(يا گم گم) ښکار دي؟ په سپرلي
او منډي کښ هرزي راځي -
هوسئې تولي ورکي شوي دي -
کله کله سوبه په نظر راشي - ما په
پنځه ويشتو کالو کښ خالي شل
لیدلي دي *

(۱۰) خبر راغلي دي چه د
چترال مهتر وژلي شوي دي - دا
څنگه وشو؟ هغه ښکار کاوه (يا ښکار
له وتلي و) - او خپل ناسکه ورور
هرکړ - د دې څه سبب شته؟
هو - ده د تخت د وچلي کوله -
د چترال حال گند د دي *

LESSON XX.

H. S. PUSHTU. *October, 1895.*

(1) Who are those men? They are members of the settlement office. What is their business here? They are measuring the lands of the village of Landi. The new settlement has been started. The people are afraid that the revenues will be greatly increased.

(۱) دغه سړي څوک دي؟
د بندوبست د محکمې سړي
دي - دلته څه کار ئي دي؟ د
لندي زمکي کچ کوي - نوي
بندوبست شروع شوي دي -
خلق وږيږي چه مالیه به ډیره
زیاته شي *

(2) This will be a great sorrow to the poor land-owners. Last year their autumn crops were destroyed by locusts. These were rice, cotton, Indian corn, and sugar-cane. This year the spring crops were burnt up. These consist of barley and wheat. A new canal is being made. If this turns out a success the landowners will be pleased.

(۲) دا به خوارو زمیندارو
له لوي غم شي - پروس کال د
مني فصلونه ئي منځو بردان
کړي وو - دا د شولو - پنبو - جوارو
او د گندو وو - سر کال د اوږي
فصلونه رسول - دا د اور بشو او
غنمو وو - یوه نوي وله لکيداده
جوړيږي که دا جوړه شي نو
زمینداران به خوشحال شي *

(3) What are you going to do now? I am going to the petition writer. I will purchase some stamped paper from him. He will then write out my claim against Saâdat Khan. I will then produce it before the Civil Judge, and ask him to fix a day for the hearing of my claim.

(۳) اوس به څه کوي؟ زه ترڅي لیکونکي له څم څه د استام کاغذ به تر آخلم - هغه به بیا پر څما د ترلي د سعادت خان په سر ولیکي - زه به د ابیا جمع صاحب له ورم او ورته به عرض کرم چه څما د دعوي د آوريدو دپاره د يو تاريخ کير دي *

(4) Settle the claim by arbitration. Friends of both parties can do this easily. If you go into the court the matter will never end. You will be ruined by the pleaders. Remember what a Sikh said about the courts in the Punjab, "Do not go near them."

(۴) دعوي په مُصفاڼو (یا جرگه) فيصله کړئ - د دواړو د دوستان په آسانديا د کولي شي - که ته کچري له لار شي نو دا معامله به هپچري خلاصه نه شي - وکیلان به د برباد کړي - دا خبره چه یوه سکت د پنجاب د کچرو په باب کښ کړي ده یاده لره چه - "ورته نژدي کېږه مه" *

(5) What building is that? It is the police post of Khazâna; three miles further on is the Dâudzai

(۵) هغه څه څاي دي؟ دا د خزاني ټانډه ده - دري ميل ورته مخ کښ د دوزو تحصيل

Tahsil. A large crowd is collected by the gateway. Let us go and see what is the matter. That man with the grey beard is the deputy inspector. He is a capital hand at taking bribes. Keep silent, and let me do the talking.

(6) Peace be on you, Khan! I hope you are well and fresh. What is this crowd collected here for? Fattah Khan lam-bardar is a man of seventy years of age. He married a pretty girl of fourteen. Her parents forced her to do so. She is in love with Ahmad Khan. Last night, as the old man slept, the young man entered in the courtyard. The chaukidar of the house fired at and killed Ahmad Khan.

دَي - دروازي څخه يوه لويډه ډله
ټوله شوي دَه (يا ډير خلق جمع
دَي) راځه چه ورشو او وگورو چه
څه چل دَي - هغه سپين زبيري
ټاټره دار دَي - په بدو خورو ښه
مړئ دَي (يا ډيري بدي خوري)
چپ شه او ما خبرو ته پرېر دَه *

(٦) السلام عليكم خان!
جوړيبي تازه يي - دا خلق دلته
ولي جمع دَي؟ فتح خان ملڪ
د اويلا كالو مړي دَي - هغه د
خوارلسو كالو يوه ښايسته جلي
كړي دَه - د جلي مور پلار په
هغه باند دا كار په زور و كړ - هغه
په احمد خان باند ښكته دَه (يا
احمد خان سره ئي يارانته وه) -
بيگه چه سپين زبيري اوډه وه
نو هغه زلمي غولي ته ئي نذرت -
د كور څوكيدار په احمد خان
باند دز وكړ او مړئ كته *

(7) The regiment will parade at 5 a.m. on Friday. Why has this order been issued? Because the regiment has been ordered on service. Three brigades are to assemble at Dargai on the 1st April. They will ascend the Malakand Pass and descend into Swât. The object of this advance is to punish Umra Khan, who has invaded Chitral contrary to orders.

(۷) د جمعہ په ورځ په پښتانه
 بجي د سحر به پلټن قوائد کوي -
 دا حکم ولي شوي دي؟ څکه
 چه پلټني ته د لام حکم شوي
 دي - په وړنبي اپريل به د فوځ
 دري برکد - په درگئي کښ يو
 څاي کيرپي د ملاکنډ په دره به
 څيرپي او صوات ته به کوزيرپي -
 د دي جنگ غرض دا دي چه
 عمرا خان له سزا ورکړي شي
 ولي چه هغه د حکم په خلاف
 په چترال ختلي دي *

(8) Have you arranged for the carriage? Five thousand camels and fifteen thousand donkeys have been collected. Three parts at Nowshera and the fourth part at Mardân. What have you done about supplies? At each stage a bazar has been formed. Food of every description

(۸) د باربرداري بندوبست
 د کړي دي که نه؟ پښتانه زر
 اونيان او پښتانه لس زر خره تول
 کړي شوي دي - دري حصي
 به په نوبهر کښ وي او څلورمه
 په مردان کښ - د رسد دپاره د
 څه بندوبست کړي دي؟ په
 هر پروا باند يو بازار جوړ کړي

for men and cattle has been stored up.

شوي دَي - دَ سِرَو او مال دَ پارَه
دَر رَنگَتَ خوراک انبار کږي
شوي دَي *

(9) I want to have a day's shooting. How am I to get it, and where? Get up at 5 a.m. to-morrow. Walk down to the river. It has no ford, but you can get across in a boat. The jheel lies about half a mile from the ferry. You can get snipe, duck, and geese. Will this be sufficient for you?

(۹) يوه ورځ ښکار، له تلل
خواړم - څنگه او چرته به په لاس
راشي - صبا په پنځه بجي سحر
پاڅه او سيند له پياده لار شه -
څه چرپر نشته خو په بيړي
کښ به پر پور پوتي شي - جبه
له گدر نه يو نيم ميل لري دَه
چغتي - هيډي او بطي به هلته
بيا مومي - دا به دله ډيري وي
که نه؟

(10) Here is another plan. Send for call birds to the cotton fields near Regi. You might get fifty quail in a morning. Then walk over the maira for hare, sand-grouse, and bustard. At the skirt of hills you will see partridge, chikoor, and seesi. The deer, urial, and markhor

(۱۰) يو بل چل دا دَي -
ريگي ته نژدې دَ پُنډو پتو ته
بلاري را وخواړه - دَ سحر مالي به
پنځوسو پوري همزي ولي -
بيا ميري ته سويو - خوارو او
خارو پسي پياده لار شه - دَ غرونو
په لمن کښ به تڼزي زرکي او

have all disappeared from the country. I wish you every success.

سیدسې وُ ویني - ټولې هوسې
پسونه او غرخه له ملک نه ورک
شوي دي - خدای د برکت
زیات کړه *

LESSON XXI.

H. S. PUSHTU. *April, 1896.*

(1) I desire to bring in a civil suit. How can this be managed? Go to the petition writer, buy a piece of stamped paper. Write your petition on it, and then hand it to the court. The Judge will read it and see what he can do.

(۱) زه غواړم چه یوه دیوانې
مقدمه وکړم - دابه څنگه کیري؟
عرضي نويس له لار شه - یو د
استام کاغذ په بیع واخله - عرضي
د پر ولیکه او بیا کچري کښ
ورکړه - حاکم به ئې ولولي او کوري
به چه هغه څه کولي شي *

(2) The Judge had the petition read to him. He wished to summon the defendants for the 5th of April. The plaintiff said

(۲) جج صاحب ته عرضي
ووللي شوه - د هغه رضاً وک چه
مدعا علیه په پنځم د اپریل
رؤخواري - مدعي ووجه دغه ورخ

this day was the Id-i-Ramzan, and another day should be fixed. The Judge said, "Your opinion is quite correct."

(3) A new settlement is being carried out. What sort of lands have you in this village? Are the lands irrigated from wells, or from the rivers? What is the water-tax? Who fixes it? And to whom does the appeal go? I hope it will be rejected.

(4) There is no hope for an appeal. The Tahsildar is a bad lot. The Qânungo does not know his duties, and the Patwari is equally bad. Our hope lies in the Settlement Officer. They say he is a very able man and exceedingly impartial.

دَ وُرکي اختر دَ او بله ورخ دِ
مقررہ شي - جي صاحب ووجہ
سنا خبرہ بيخي (يا بالکل) درستہ

د ۴ *

(۳) نوي بندوبست کيڙي
(يا جاري ڏي) - ستاسو پڻ ڏي
کلي کيئن ڪهڙو قسم زمڪي ڏي؟
زمڪي پڻ اڙهت اوڀه کيڙي ڪه
پڻ سيند؟ آڀيانه ڪهڙو؟ ڪوڪ
ٿي مقرر روي او اپيل ٿي ڇا ته
کيڙي؟ اُميد ڏي ڇه نا منظور
به شي *

(۴) پڻ اپيل کيئن ڪه اُميد
نشته - تحصيلدار ڏاڪار سڙي ڏي -
قائونگو پڻ خپل ڪار نه پوهيڙي
او پتواري هم ڏهغه پڻ شان ڏاڪار
ڏي - ڪهونڙو طمع ڏ بندوبست
پڻ صاحب ڏه - خلق واپي ڇه
هغه ڏيڙو قابل سڙي ڏي او ڏ
هيچا ڪه نه کوي *

(5) What is your name, Khan? What village do you belong to? I came from Khazana. It lies beyond Daudzai. You must come over by a bridge of boats. There is no ford to help you. What a misfortune all this is!

(۵) خان! ستا څه نوم دې؟
د کوم کلي يې؟ زد د خزاني
يم - د دوزو نه هغه پل دې - د
بيرو په پل به پور يوزي - چه
نشته - دا څه بد نصيبي ده *

(6) The produce of this village is this. Wheat, barley, millet come out in the spring. Then there is fruit and vegetables of sorts. Later on we have melons, grapes, &c. Last of all indian-corn and sugar-cane. Cotton also grows well.

(۶) د دې کلي پيدوار دا
دې - غنم اوربشي او غوښت
د اورې کيرې - بيا د هر قسم
ميوي او ساک کيرې - بيا خو
ورخو پس خټکي او انگور او نور څه
د اسي خيزونه وي - ټولو نه ورسدو
جوار او گني وي - پنبه هم ښه
کيرې *

(7) Last night there was a disturbance in the village. The noise was in the eastern quarter: a shot was fired. The chaukidar ran to see what was the matter. A man jumped down into the street, from thence he ran

(۷) بيکا په کلي کښ څه هله
کله وه - شور نور خاته د دې ته وه -
بو د زو شه - څو کيدار په منده لار
چه وگوري چه څه چل دې - يو
سړي په کوڅه کښ را و دنګل
اوله هغه ځاي نه ئي جماعت

into the mosque and said he was a seeker after knowledge.

ته دَوکړ او وُئي وِ چه زه طالب
يم *

(8) The Thanadar received the news. He considered the matter well. He said, "This is a made up case. If I say any more it may end in my ruin. God help the poor man who is in this calamity."

(۸) تَنَبْرَه دارخبر شه - په دي
معامله کښن ئي ښه فکړ وکړ او
وُئي وِ چه دا د دروغو مقدمه
ده - که زه څه نور څه واييم نو بښخ
به م وُزي - خداي د د هغه
غريب مدد وکړي چه په دي
بلا کښن دي *

(9) The Regiment will march to-morrow for Jamrud. See that all supplies are ready. The bunnias must have every thing collected. Their carriage must also be at hand. What carriage do you require?

(۹) صبا به پلتن جمرود ته
روانږي - گوره چه ټول رسد د
تیار وي - بنديگان د هر څيز جمع
لري - د هغو باربرداري د هم
تیاره وي - کومه باربرداري ته
خواړي؟

(10) Carts from here to Jamrud. How many? About 200. Then how many camels? About 500.

(۱۰) لددي څاي نه جمرود
پوري گاډي - څو؟ يو دوه سو -
او څو اونبان؟ پنځو سوو پوري -

What weight can they carry? About five maunds for each camel. I trust this may be all correct.

څه به بار هغوي وړي شي؟ هر
يو اوبس پنځو ماوند پوري - يقين
كوم چه دا به ټول درست وي *

LESSON XXII.

H. S. PUSHTU. *October, 1896.*

(1) Who is that? Which do you mean? I see many people going along the road. That fat man seated in the ekka, with a long grey beard. His name is Zaman Khan, and he is held in great respect by the people. He has been twice to Mecca.

(۱) هغه څوک دي؟ كوم
يو؟ زد ډير خلق وينم چه په
لارڅي. هغه غټ سپين رږوي
سړي چه په يکه کښ داست
دي. د هغه نوم زمان خان دي
او خلق ئي ډير عزت کوي -
هغه دوه ځل مکي له تلي دي -
(يا هغه دوه ځل حج کړي دي) *

(2) Has he any other good qualities? Yes, first he is very rich, he is liberal

(۲) څه بل صفت هم په
کښ شته؟ هو يو خو هغه ډير

to the priests, to seekers after knowledge, and beggars. He is famous for his hospitality. His guest house is always full. May the Almighty protect him always! So be it!

موږ ڏي - بل ملايانو طالبانو او
پڦيرانو له ډير څه (خيرات)
ورکوي - په ميلمستيا مشهور
ڏي حجره ئي مدام ډکه وي -
خدای تعالی د هغه هميشه
وساتي - آمين *

(3) Akbar, where are you going? I have a civil suit against Ibrahim. He owes me 165 rupees. I want to see the petition writer. When the petition is ready, and process fees purchased, I will go to the Judge. If Ibrahim's property is not attached, he will escape across the border.

(۳) اکبر ته چرته ځي؟ څما
ابراهيم سره يوه ديواني مقدمه
ده - په هغه م پنځه د پاس اته
شلي روپښي (پور) دي - زه عرضي
نويس ليدل غواړم چه عرضي
تياره شي او طلبانه واخستي شي
نوزه به جج صاحب له څم - که
د ابراهيم مال قرق نه شي نو هغه
به غير علقي ته و تښتي *

(4) What is a settlement, and what does it mean? The measurement of land, the fixing of rates and the very utmost revenue. The land-owners are in great affliction. This calamity

(۴) بندوبست څه وي او
مطلب ئي څه وي؟ د زمکو کچ
کول او د نرخ او د ډيري ماليي
لگول - زمينداران په ډير بد حال
کښ وي (يا ډير په بده ورځ

comes after every twenty years. There are separate rates on maira, well, and irrigated lands.

(5) That is the *village chaukidar. He is going to the police station. What has occurred? He was going his rounds last night. It was about 10 p.m., and everything was still. As he reached the masjid, a disturbance arose in the eastern quarter. He ran to see what had occurred. The headman, Ashraf, had been shot in the court-yard.

(6) The police inspector went to inquire. He asked Ashraf who had wounded him? Whom do you suspect? I was asleep on my cot, a man jumped into my court-yard, and the noise roused me. I stood up. The thief fired his pistol at me. My cousin Qâdir

ويي) - دا بلا هرو شلو كالو پس
راخي - په ميره او ارهتي او
آوي زمكو بيل بيل نرخ وي *

(5) هغه د كلي خوكيدار دي -
تاندي له شي - څه چل شوي
دي؟ بيگنا په خپل گشت
روان وه - د يو لسو بجو عمل وه او
قلار قلاري وه - چه جماعت ته
ورسيد نو نور خاته كندي ته شور
شه - هغه دوكر چه وگوري چه څه
چل شوي دي - ملك اشرف په
غولي كين وپشتي شوي وه *

(6) تاندره دار تحقيقات له
ورغي - اشرف نه مي تپرس وكړ
چه چا زخمي كړي يي او په چا
د گمان دي - زه په خپل كت
اوده وم - يوسري څما غولي كين
راو دنكل او زه په درز راوېخ
شوم او اوچت پاڅيدم - غله

Khan is my sole enemy. He is also my heir. If I die, everything goes to him. Arrest him quickly.

په ماڼ طماچي ډزوگر - يواځي
 تر بور قادر خان م دښمن دي -
 (يا بي له قادر خان چه تر بور م دي
 بل دښمن نه لرم) هغه چما وارث
 هم دي - که زه مړ شم نو ټول به
 هغه ته پاتي کيږي - زرغي ونسه *

(7) What is the number of your regiment? What is your colonel's name? Tell me something about it. Our station was Jhelum. Orders came in April to proceed to Chitral. We came by rail to Nowshera. We got down there. Tents, mules, camels, carts had been prepared and were ready. We encamped by the Cabul river.

(۷) ستان پلٽني څه نمبر
 دي؟ د کرنيل صاحب د څه
 نوم دي؟ په دي باب کښ څه
 راته ووايه - څمونږ چاونږي جهلم
 و - په اپريل کښ د چترال کوچ
 کولو حکم راغي - نوښهر ته په ريل
 کښ راغلو - هلته کوز شوو. خيمي
 چچري اوتيان او گاډي سنډال
 شوي وو او تيار وو - د کابل
 سيند په خوا ډيره شوو *

(8) Supplies of rice, wheat, barley, dhal, (clarified) butter, grass, chopped straw, wood were all ready. The Cabul river was in flood. The bridge of boats was gone. The regiment crossed in

(۸) د وريښو - غنمو - اوربشو -
 د الو - غورو - وښو - بوسو - اولرکو -
 ټول رسد تيار و - د کابل په سيند
 کښ سيلاب راغلي و - د بيړو
 پل ئي وځي و - پلټن په بيړو

boats. It was difficult work, and took six hours. Mardan was reached at sunset. We halted there two days.

(9) What sport is there now? Quail are just in. Shall you want call birds? Yes, send me two to the cotton fields. So-and-so got fifty quails yesterday. Go very very early. After sunrise they fly away far. Shoot straight, and don't miss.

(10) Snipe can be found in the jheel; duck, geese, coolan, by the banks of the river; partridge, black partridge, hare, deer in the jungle and high grass; sesi, chikor, in stony ravines; whilst urial and markhor can only be discovered with great trouble on the difficult cliffs.

کښی پور پوټه - دا ډیر کران کارو
 او شپږ گینټي پرو لگیدي - مردان
 ته نور پریوانه و رسیدو - هلته
 مو دوه ورځي مقام وگر *

(۹) اوس څه ښکار دي -
 مږزي هم اوس راغلي - بلاري
 به ډ پکاري وي؟ هو - دوه راله
 ډ پڼبو پتو له راوليگه - پلانکي
 سږي پنځوس مږزي پرون نيولي
 وي - ډیر وختي لږ شه - پس له
 نمر خاتۀ هغه لري لري والزي -
 سم وله او خطا کوه مه *

(۱۰) چغتې په جبو کښی
 مڼدي شي - هيلې بطي اوزاندي
 ډ سيند په غاړه - تڼزي تاروگان
 سويي، او هوسي په څنگل او په
 لويو وښو کښی - سيښي اوزرکي
 کنډيزو خوړونو کښی او پسونه او
 غر څۀ په ډيري خوارې سره په
 کلپو کمرو کښی مڼدي شي *

LESSON XXIII.

H. S. PUSHTU. April, 1897.

(1) Where are you going to, Aslam? To the kacheri. What is your business there? I wish to see the petition writer. Akbar owes me 300 rupees. My claim has extended over three years, and he has not up to date paid me a single pice.

(۱) اسلم چرتہ خي؟ کچري
 له - هلته د خه کار دي؟ د
 عرضي نويس سره ليدل غواړم -
 په اکبر م دري سو روپي د پور
 دي - دري کالو راسي م پر د پور
 دي او هغه تر اوس يوه سره
 پيسه هم نه ده را کړي *

(2) What can the petition writer do for you? I will buy stamp paper from him. He will then write out my claim, I will give him the process fees. My papers will then go before the judge. He will read my complaint, and summon the defendant to appear before him by a certain date.

(۲) عرضي نويس ستا د پاره
 خه کولي شي - د استام کاغذ به
 تر په بيع واخلم - هغه به بيا
 شما دعوي پر وليکي - زه به هغه
 له طلبانه وکړم - بيا به شما
 کاغذونه جمع صاحب له لار شي -
 هغه به بيا شما عرضي ولولي او
 مدعا عليه به په يو خاص تاريخ باند
 راغواړي چه ورته حاضر شي *

(3) What is a settlement? What benefit does it confer on the people? It fixes all rights and the share of revenue paid to Government. Is this always the same? Not so.

(4) There is one rate on well lands; another on lands that are flooded; a separate one on maira crops. Then sugar-cane gives a larger profit than mustard. Cotton is also taxed less. A separate charge falls on each produce.

(5) Who are you, Khan? I am the headman of Khazana. What is your business now? I am going to the police station. My house was broken into last night. The thieves took away 2,000 rupees. Do you expect to recover anything?

(۳) بندوبست څه وي؟
 خلقو ته كوم فائده رسوي؟ دا
 ټول حقوق (اراضي) او د ماليي
 برخه چه سرکار ته ورکيدې شي
 مقرر وي - دا هميشه يو شاندي
 وي؟ نه *

(۴) په ارهتي زمکو يو نرخ
 وي - په سيلابي بل او د ميري
 په فصلونو بيل - بل په گنو کښ
 د شرشمنه ډيره گټه کيږي -
 په پنبه لره ماليه ده - په هر يو
 پيداوار باند بيل بيل نرخ وي *

(۵) خان! څوک يي؟ زه
 د خزانې ملک يم - اوس د څه
 کار دي؟ زه تانري له خم - بيگا
 م کور کډر شوي، غلو دوه زر
 روپي يې يوړي - اميد د کي
 چه څه به بيا مومي؟

(6) The Thanadar is not loved by the people. They say he is a friend of thieves and bad characters. He shuts his eyes to their bad deeds. They give him a share of the plunder. It is no wonder then that crime increases daily in this district.

(٦) تانډار د خلكو خوښ نه دي - وائي چه د غلو او د بد معاشانو آشنا دي او د هغو ناكار كارونو ته سترگي پټوي ، هغوي وله د غلامال كښ بخږه وركوي - نو څه عجيبه خبره نه ده چه جرم ورځ په ورځ په دي ضلع كښ زياتيږي *

(7) What game is procurable now? Do you want partridge or chikoor? Snipe have come in. Duck are abundant on the Cabul river. Geese can be found near Pabbi. Fish either at Apazai or Nausatta.

(٧) اوس څه څه ښكار په لاس راتلي شي؟ تنزري غواړي كه زرگي - چغتې راغلي دي - هيلې د كابل سيند كښ بيشان ډيري دي - بطي پښو څخه مندي شي - كبان يا په ابازو كښ يا نه نسته كښ *

(8) Tell the Shikari to take you to Mathra. You will find quail there. Hare in the open plain. Sandgrouse near the water.

(٨) ښكاري ته وايه چه متهږي له د بوزي - هلته به مږزي بيامومي - اوسوي په ميره كښ - خراږي اوبو څخه - او څاري څرونه

Bustard close to the hills.
Markhor just below Lakka
Sar. Shoot straight, and
do not miss.

(9) Your regiment is
ordered to Malakand. It
will march on Saturday.
The General inspects it on
Friday. Be very careful
that everything is ready.
What transport do you
require? One hundred
carts, five hundred mules,
six hundred camels.

(10) Tell your bunnias to
have all supplies ready at
Tárú, Nowshera, and other
stages. It is the winter
season, so lots of wood will
be wanted.

څڅه او غرڅه جُخت د لکي سر
لاندې (به بيا هوسې) - سم وُله او
خطا کوه مه *

(۹) ستا سو پلټن ته د ملاکنډ
حکم شوي دي - د خالي په ورځ
به کوچ کوي - جنرېل صاحب
به ئي د جمعې په ورځ ملاحظه
کوي - ښه پيم لره چه هر شي د
تیاروي - څو سره باربرداري د
پکار ده؟ سل گاډي - پنځه سو
قچري او شپږ سو اونيان *

(۱۰) خپلو بڼياگانو ته وايه
چه په تارو او نوبېهر او نورو پډاؤنو
بانډ د تول رسد تيار لري - دا
د زمي موسم دي له دي سبب
ډير لرگني به پکار لري - (يا
دا زمي دي او ډير لرگي به
پکار لري) *

LESSON XXIV.

H. S. PUSHTU. *October, 1897.*

(1) Who are you? What is the name of your village? How far is it from here?

(۱) ته څوک يې؟ د کلي
د څه نوم دی؟ له دې ځاي
نه څومره لرې دی؟

(2) You say that your village is $10\frac{1}{2}$ kos from here to the north. Which road goes to it, the right or the left-hand one?

(۲) ته وايي چه کلي م له دې
ځاي نه لس نيم کړوۍ قطب ته
دی - کومه لار ورغلي ده - د نبي
لاس که د کينډر *

(3) The road is straight. It climbs the ridge; there are stones and big trees. You will find an ambush of Mohmands, 394 men; the night will be dark.

(۳) لار نښه ده او غاښي ته
ختلي ده - کانډي او لوبي وني
پر دي - ته به گوري چه شپږ کم
څلور وسمو چمندو به تاسو ته لار
نيولي وي - شپه به تيره وي *

(4) How can we escape them? Can we go through the fields? No, there is a steep cliff in front of you. $2\frac{3}{4}$ kos in front you will find ravines.

(۴) نو هغو نه به څنگه خلاص
شو؟ په پتو کښ به تلي شو که
نه؟ نه مخ کښ درته يو کلپ
کمر دی - پړو کم دري کړوۍ مخ
کښ به د له خوړونه په مخ درشي *

(5) Praise God! we have escaped. Only seven men were wounded, and no one was killed. They are not good shots, but fine swordsmen.

(۵) شکر دئی د خدایي چه
موندې خلاص شوو - خالي اوه سړي
و لگیدل او هیڅوک مرنه شه -
هغوئي ښه توپک نه ولي خو د
توري ښه مړني دي *

(6) The headmen will have to give hostages, and the tribal allowance will be stopped. Tell him to cut all the maize crops. Place sentries over the threshing-floors. Break the ploughs, and shoot the bullocks.

(۶) ملکان به يرغمل وركوي
او د قام (يا اولس) ماجب به
بند شي - ورته ووايه چه د جوارو
ټول پټي د وړبېي - په درموندنو
باندي سنډريان ودره - قلبې ماتي
كه او غويان وله *

(7) I brought my pistol, and wore a grey sheet over my body. My feet were bare; I left my sandals at home. I was so near that, if he had fired at me, he would have hit me; but he fired at the guide and missed.

(۷) ما خپله طماچه راوړه او
يو خر خادرم آغوستي و - ښېي
ابل وم - خپلي م کور پرېښوي -
زه داسي ورنژدي وم چه كه هغه
راباندي دز كړي وي نو به ئي
ويشتي وم خو په لارښو وونكي ئي
دز و كړ او خطا ئي كه *

(8) The village has two quarters, the upper and the lower ones. My grandfather is the senior headman. He is a grey-beard.

(۸) دَ کلي دوه کندي دي -
پاخځي او ښکتنې - شما نيکه
مشر ملک دي او سپين ږيري
دي *

(9) He came at noon one day last year in the spring from across the border. He is coming again this year in autumn. His betrothed is there.

(۹) پروس کال په سپرلي
کښ يوه ورځ د غرمي له غير
علاقې نه راغي - سرکال بيا په مني
کښ راځي - چنگله ئي هلته ده *

(10) There was a raid on Sherpur. They hid arms in the crops. An old woman saw them and raised the alarm. The hue and cry went out. I was wrongly seized.

(۱۰) په شيرپور يوه ډاره
راغله (يا پرېوته) وسله ئي په
فصلونو کښ پته کړي وه - يوي
سپين سري ښځي دوي وليدل
او چغه ئي کړه - چغه راووته او
زد ئي ناحق ونيولم *

LESSON XXV.

H. S. PUSHTU. April, 1898.

(1) O Pathan! May you not be tired. What village is this? May you not become poor! It is Spinkamr.

(۱) وَايَايِ پُښتون! ستري
مَشِي - دا کوم کلي دې؟ خوار
مَشِي - دا سپين کمردې *

(2) Whose son are you? Who was your grandfather? Are you married? How many sons have you? I am the son of the head lambardar. Zabta Khan, who was killed in the fight with the Buners, was my grandfather. He was a celebrated man. I have married two wives, and have three sons. The eldest is 7½ years old, the youngest is in arms.

(۲) د چا خوي يې؟ نيکه
د خوک وده؟ وان د کړې دې؟
خو زامن د دې؟ زه د مشر
نمبردار خوي يم - ضابطه خان
چه د بوندير په جنگ کښ مړ شوي
وه شما نيکه وه - هغه يو مشهور
سړې وه - دوه ښځي م کړې دې
او درې م زامن دې - مشرد او
نيمو کالو دې کشر د غير دې *

(3) Are your lands good? Have you a good harvest this year? Our fields are mostly unirrigated. The locusts have done much harm. They constantly come and eat the corn.

(۳) زمکي د ښي دې؟ سړ
کال مو فصل ښه شوي دې -
اکثر پتي مو للمي دې - ملخو
دیر زيان کړې دې - هغوي
هميشه راځي او غله خوري *

(4) To whom do these hills belong? Do your cattle graze there? The hills are within the borders of the Alam Khel country, and do not belong to us. The Alam Khels make us pay one young goat yearly. They oppress us much.

(5) Where is the road to Michni? Do you see that gap in the hills and that white stone? The road passes to the left of it under the black cliff. Horse and foot can go along it.

(6) Stand! Post the sentries on all the hillocks round the camp. Make walls to the north and west. The tents are white, and can be seen from afar on a clear night. Put grey sheets over them. To-night there will be a moon, and the enemy will shoot.

(۴) دا غرونه دَ چا دي؟
سداسو مال هلته خري؟ غرونه
دَ عالم خيلو (ملک) په حد کين
دي او خمونږ نه دي. - عالم خيل
هرکال مونږ نه يوه چيلي آخلي -
هغوئي په مونږ ډير ظلم کوي *

(۵) هچني ته کومه لار تلي
ده؟ ته په غرونو کين هغه کندو
او هغه سپين کانډي ويني؟
سرک د تور کمر د لاند د هغي
کينډ لاس شخه تيريري - سور او
پياده پرتلي شي *

(۶) ودرېه! د پړاو چاپير
تولو غنډو باند سنډريان ودره -
قطب او قبلي ډډي ته ديوارنه
جوړه کړه - خيمي سپيني دي او
په زړه شپه له لري نه ليدې شي
خه خادرونه پړاوچوه بيگا له به
سپورغي وي او دشمن به ډزي
کوي *

(7) How many hostages will you give us—sons of old men of influence? If you do not, the tribal allowance will be stopped.

(۷) خو یرغمل به راکوڅي ؟
 د سپین بربرو معتبرو زامن -
 که رانه کړي نو د قام عاجب
 به بند شي *

(8) The river is strong, but we must cross it. There is a ford, but it is dangerous, and many men may be lost if a flood comes. Get inflated skins; tie them together with ropes, and place them under the bank.

(۸) سیند زورور دي خو
 مونږ به تر خړاهه خړاهه پور یوزو -
 یو چمړ دي خو په کښ ویره ده او
 که سیلاب راغي نو دیر سړي به
 په کښ دوب شي - شنارونه
 راوړي او په پېرو ټي وټړي او په
 شاړه ټي کپړي *

(9) How many horses, camels, donkeys and sheep are collected? Chaff, gram, and every kind of fodder will be wanted for them.

(۹) خو آسونه . اوښان . خړه
 او گډ وړي جمع کړي شوي دي ؟
 بوس چنډي او هر رنگ وښه
 به وله پکار وي *

(10) This is my betrothed. She was given me by her uncle. The wedding feast did not take place at the proper time, as she was

(۱۰) دا څما چنغله ده - د
 هغي خپل تره راله راکړي وه - د
 واده دودې په مناسب وخت
 و نه شوه ځکه چه خپل یار متعینه

enticed away by her lover. This will give rise to a blood-feud, for I am ashamed.

(11) The dogs are barking. See if there is a thief. If not, throw a stone at them. Look! you missed the dog and hit the hen. She will not lay any more eggs, for her leg is broken.

(12) It is raining heavily. Yesterday there was a strong wind. It is probable that snow will fall on the high hills.

کړه (يا بوتله) - (يوه) بدې به
تر جوړه (يا ولاړه) شي ولي چه زد
شميدلي يم (يا شرمندۀ يم) *

(۱۱) سپي غايي - گوره چرته
غل نه وي که نه وي - نو په کانري
ئي و له - گوره ! سپي د خطا کړ
او چرکه د ووبشته - نوري ها به
وانه چي ولي چه نپه ئي ماته
شوه *

(۱۲) زورور باران دي - پرون
سخته سيلني و - (غالب گمان
دي چه) په لورو غرونو باند به
واوري پريوزي *

LESSON XXVI.

H. S. PUSHTU. October, 1898.

(1) Where' do you live?
Is it far from here? Yes,
I live at Núrpur, 15 kos
from here.

(۱) چرته (يا کوم ځاي) اوسي؟
له دي ځاي نه لري دي؟ هو
په نور پور کښ چه له دي ځاي
نه پنځه لس کړوه دي اوسم *

(2) On what business have you come? Have you got any companion? What is your tribe? I suspect that you are a rifle thief, you look like an Afridi.

(۲) څه له (يا څه کار پسي) راغلي يي؟ څوک درسره ملگري شته؟ د کوم قام يي؟ شما گمان دي چه ته د ټوپکونو غل يي - اپريدې بنکاري *

(3) No! I am a poor man. I have come to the city to buy bullocks. My own bullocks have died. I shall buy that white one and this black one. They are fat.

(۳) نه زه غريب سړي يم او بهر ته د غوايانو آخستو له راغلي يم - خپل غوايان مړه شوي دي - هغه سپين او دا تور به آخلم - هغه څاربه دي *

(4) Is there any shooting in this country? Yes, there are lots of duck and snipe. If you go to the jheel on the left-hand side of the road to Mooltân, you will find game.

(۴) په دي هلك كښ څه بنکاري شته؟ هو ډيري هيلي او چغتې دي - که ته هغه ډنډه لار شي چه د ملتان لار کينډي ډډي ته دي نو بنکاري بيا مومي *

(5) On the top of that hillock there is a large fort. On the further side there is a village. It has four

(۵) د هغې غنډې په سر باندې يوه لويه قلعه - هغې نه هغه خوا ته يو کلي دي - څلور

quarters. Sarfaraz is the headman of the southern quarter. He is a young man. He will be a tyrant when he is old.

کندې ئې دې - سرفراز د
سبيل دې دې د کندې ملک
دې - هغه زلمې دې - چه زور
شي نو به ظالم شي *

(6) Why are the men running? There has been a raid. The Afridis have driven off 225 head of cattle. They wounded five men with swords. One man may die. The watchman has put him on a bed and has taken him to the hospital. His arm is cut off, and his shoulder is wounded.

(٦) خلق ولي تښتي؟ داره
پړيو تي (يا راغلي) ده - اوريدو
پنځه د پاس يو ولس شلي مال
بيولي دې - پنځه تن ئې په
تورو ژوبل کړل - يو به مړ شي -
خوکيدار هغه په کت آچولي
دې او هسپتال ته ئې وړي
دې - د هغه لاس پړيکړي شوي
دې او اوږه (يا اوځه) ئې ژوبله
شوي ده *

(7) The road has many trees on each side. It is a straight one. Where does it go to? It crosses the river at Sherpur by a boat-bridge. On the further bank there is a sandy plain. You can only go slowly there.

(٧) د لار په دواړو دډو باندي
ديزي ونې دي - سمه لار ده -
چرته شي؟ دا شيرپور څخه د
بيرو په پل پوريوزي - په هغه
غاره ئې د شگو ميدان دي -
سري پرايله ورو ورو تلي شي *

(8) Very well, lead my mare after me. I will walk. Tell the syce to put the blanket on, for it will rain. Wind your turban round my gun. It will get wet.

(۸) ډیره ښه (د) آسپه م
راپسي راوله - زه په خپلو ښپو
به خم - سائيس ته ووايه چه
شرې د واچوي خكه چه باران
به کيرې - خپل پتکي خما توپک
نه تاو که - لوند به شي *

(9) There are very many bushes and stones at that spot. There is a ravine there. In it there are fields. Last year wheat, barley, maize, cotton and rice were cultivated there. There is a watercourse there. The fields are irrigated at night by small channels.

(۹) په هغه ځاي کښ ډير
ډکي او کانري دي - هلته يو
خور دی - په کښ پتي دي -
پروس کال غنم - اوربشي
جوار - پنبه او شولي په کښ
کرلي شوي وي - هلته يوه وله
ده - د شپي پتي په ورو لښتو اوبه
کيرې *

(10) See that there is fodder for all the horses and mules. Post sentries all round the camp. See that their rifles are loaded. We shall all be ashamed

(۱۰) گوره چه ټولو آسونو او
قچرو د پاره وانبه (يا چاره)
موجود وي - کمپو (يا پراو) نه
چاپيره سنتریان ودرزه - گوره
چه توپکونه ئي دک وي - که

if any guns or property is
stolen.

ڇه ٿو پڪونہ يا اسباب پُٽ شہ
نو وٺو ٿو ٻہ وُ شرعيرُ (يا
سخ تور بہ شو) *

LESSON XXVII.

H. S. PUSHTU. April, 1899.

(1) What is your name?
Where do you live? I live
in Bazar. What is your
tribe? I am a Khusrogi.
Your people are great
robbers. Sahib, we have
neither lands nor cattle, and
if we do not rob, we must
starve.

(۱) نوم د ڇه ڏي؟ چرته
اوسي؟ بازار کين اوسم - د کوم
خيل بي؟ زه خسروگي يم -
تاسو خلق ڊيري شوکي کوئي (يا
تاسو لوي غله ئي) - صاحب نه
زمکي لرونه مال او که شوکه (يا
غلا و نه کړو نوله لوري به ځړه شو *

(2) How far is it to the
top of the Pass? It is two
and a half kos. Is the road
steep? Yes, but laden
mules can pass over it.
When you get to the top
can you see Tangi? No, it
is hidden.

(۲) د شانبي سوکه څو څو
لري ده؟ دوه نيم کړوه - لار کلپه
ده؟ دو خو بار کړي قچري پير
تيريدې شي - چه سوکي ته
ئي ورسې نو تنگي ښکاري (يا
تنگي ليدې شي؟ نه - پچه ده
(يا پڙاه وي) *

(3) What village is that? That is Booria. What crops are grown by the villagers? Sugarcane, wheat and Indian corn. Is the land all irrigated? No, some land depends on rain. Why do you not grow rice? The water-tax is excessive.

(۳) هغه کوم کلي دي؟ بورييا
 ده - د کلي خلق ئي کوم فصلونه
 کري؟ کني - غنم او جوار -
 زمکه توله آبي ده؟ نه - څه زمکه
 لله ده - شولي ولي نه کري؟
 آبيانه پرديره زياته (يادونه) ده *

(4) Is there any shikar in the neighbourhood? Yes, in those rice-fields you will find some snipe and duck. In the desert you will come across houbara and sand-grouse.

(۴) په دي خواشا (يا گواند)
 کين څه ښکار شته؟ هو - د
 هغو شولو په پټو کين به څه چغتي
 او هيلې بيا مومي - په ميره
 کين به څاري او څاري په
 لاس (يا مخه) درشي *

(5) Who is that man? That is the Deputy-Inspector of Police. What is he doing here? Sahib, there was a murder in the village last night. Was there a moon? No, it was dark. Where was the crime committed? In the southern quarter of the village. Why have the

(۵) هغه سړي څوک دي؟
 ټانډه دار دي - دلته څه کوي؟
 صاحب! بيگما په کلي کين يو
 خون شوي وه - سپورمي وه؟
 نه تياره وه - دا خون (يا جرم)
 چرته شوي وه؟ د کلي په سويل
 گندي کين - پولس هغه ټول

police arrested all those old men? It is useful to annoy rich people.

سپين بيري ولي نيولي دي؟
 (خكه چه) د غتانو تډكول
 سون وي *

(6) The regiment marches at daybreak to-morrow. Is there a bridge at Abazai, or have we to cross in a boat? There is a boat which is worked on a rope. Tell the rear-guard they must have food for the day with them. The colonel's horse stumbled this morning, but the sahib was not hurt.

(٦) پلټن به صبا نور خاتۀ
 کوچ کوي - ابازو کښ پل شته که
 په بېرو به پور پوزو - يوه بيري
 په تډاو ده - ورسني فوخ (يا
 ربرگارد) ته وايه چه د ورخي
 خوراک د ځان سره واخلي -
 نن سحر د کرنيل صاحب آس
 تډک و خور خو صاحب
 خور نه شه *

(7) It is reported that a raiding party is hidden in the hills close by. They are about 50 strong. How are they armed? A few have martinis and sniders, but the rest have only muzzle-loaders and matchlocks. Tell the Subadar that the

(٧) خبر راغي چه د نږدي
 غرونو کښ يوه ډله پټه ده -
 يو پنځوس کس دي - وسله
 ورڅخه څنگه ده؟ يو څو څخه
 گورنيز او کونيز دي خو نورو
 څخه خالي پټاخي دار او پليتي
 دار توپک دي * صوبدار ته

sentries must be doubled to-night. Make a hedge of thorns near the guard. After dark no fires may be lighted.

وايه چه پهره د بديکا له دبله کي -
(يا يو په دوه کزي) گارد څخه د
اغزو باره جوړه کړه (يا شپول
ووهه) د نمازنام نه پس اور د
نه بليږي *

LESSON XXVIII.

H. S. PUSHTU. *October, 1899.*

(1) How far is it to the camping-ground? It is about two hours' march. Is there plenty of water? There is a good spring about 200 paces to the east, above the water-mills.

(۱) پړاو څومره لري دي؟
د يو دوو گنټو لار ده - اوبه ديږي
دي؟ له جرنډو نه پاس يو دوه
سو قدم نور څانگه ته يوه بڼه
چاينه ده *

(2) What supplies are obtainable? There is a Ghilzai camp about $\frac{1}{2}$ kos to the north, and the Ghilzais can supply wood, grass, sheep, milk, fowls and eggs.

(۲) څه رسد پيدا کيږي؟
يو نيم کروه قطب اړخ ته د
غلجيدانو ديږه ده او دغوي
لرگي - وابنه - گدوري - شوده -
چرگان او ها ورکولي شي *

(3) The patrol will go up the valley as far as the top of the Pass. Do not cross the water-shed, as that is our boundary, and beyond it is independent territory. Tell the Daffadar to be back by sunset.

(۳) گشت به پاس په دره
د غاښي په سر پوري لار شي - له
هغه آبړيزنه نه پور بوزه ولي چه
هغه څمونږ بريد كې او د هغي
په هغه خوا غير علاقه ده -
د فعدارته ووايه چه تر نمر پړيواته
د بيزنه راشي *

(4) What is that firing? It is only the young men of the village firing at marks. Some of them are very good shots.

(۴) هغه دزي د څه دي؟
دا خالي د كلي زلمي دي چه
نيسي ولي - ځني ځني په كښ
د بيزنه توپك ولي *

(5) Sahib, I want a week's leave without pay. My grandfather died yesterday evening, and I am his heir. If I do not go home, my cousins will seize the inheritance.

(۵) صاحب! زه د يوي
جمعي بي تنخواه چټي خواړم -
نيکه م پرون زمانام مړ شه او
زه ئي وارث يم - که زه كور ته
لار نه شم نو تر بوران به م ميراث
(يا ميراث) ونيسي *

(6) Why is this land not cultivated? Sahib, the land above the water-channel is barren, because we cannot

(۶) دا زمكه ولي كرلي شوي
نه ده؟ صاحب د لختي نه
بره زمكه شاړه ده ولي چه مونږ

get water on to it, and owing to the drought the land below the channel has not been cultivated this year, as there has been so little water in the river.

وړته اوبه نه شو رسولي - او د
سوګړي له سبب سر کال د
ولي نه ښکته زمکه نه ده کرلي
شوي - ولي چه په سیند کښ
اوبه ډیري لري وي *

(7) It is thundering, and the sky is very cloudy. I think we shall have a storm to-night. It is snowing now on the tops of the hills.

(۷) آسمان گږزېږي او ښه
ورېش ده - شما گمان دي چه
بيکا له به باران او سيلې وي -
اوس هم د غرنو په سر واوري
ورېږي *

(8) We always send cattle-escorts when we send our cattle to graze. The people of the hills are great thieves; besides, the leopards and wolves are very bold, and carry off our goats.

(۸) هر کله چه مونږ خپل
مال خريدو له لېرو نو ورسره
بدوکه آستوو - د غره خلق ډير
غله دي - او بي له دوئي نه
پېژنګان او ليوان هم ډير زور
دي او خمونږ چيلې وړي *

(9) Why are you throwing stones at him? Sahib, he abused and struck me. He is my brother-in-law,

(۹) هغه په کانډو ولي ولي ؟
صاحب ! هغه زه وښکښلم او
وئي وهلم هغه شما اونبي دي

and we quarrel whenever we meet. I did not strike him.

او هر کله چه مونږ يو بل وويږنو نو
سره جنگ کوو - ما دې نه
دې وهلي *

(10) One man and one old woman have been killed and two little children seriously wounded. The people of the village will have to pay the blood-money and wound-money and a fine of Rs. 1000. The maliks will be held responsible for the payment of the whole amount within one month.

(۱۰) يو سړي او يوه زړه
ښځه وژلي شوي دي او دوه
واړه هيلکان ډير ژوبل شوي دي -
د کلي خلق څاز او زخمانه او
زر روپي د جرم به ورکوي
او ملکان به ئي نه واره وي
چه ټولي روپي په يوي مياشت
کښ ورکړي شي *

(11) A raid took place on Thursday. Two buffaloes and forty cows were carried off. The raiders, who are said to be the Gumatti outlaws, went off in the direction of the Waziri border. A pursuit party from Kanda village went after the raiders, but were unable to recover the cattle, being only armed with flint-lock guns, while

(۱۱) د زيارت په ورځ (يا
د جمعي په شپه) يوه داره
پريوته (يا وشړه) دوه مدينبي او
خلوښت غوايي بوتلي - داره
چه خلق دکمټي مفروان يادي
د وزيرو ملک ته لاړل - له کنده
کلي نه داري پسي سړي لاړل
(يا چغه ووتله) خو مال ئي پسته
راوستي نه شه ولي چه دويوڅخه

the raiders had martinis
and sniders.

خالي چقمقي توپکونه وو او
د اري شخه کورنيز او گډيز وو *

(12) Did not the villagers
warn the Border Police
Post? They beat a drum,
but did not send a man to
the post, and the men there
did not hear the noise of the
drum because of the wind.
The cavalry patrol saw the
raiders from a distance, but
could not attack them, as
the paths were very bad
and their horses could go
only very slowly.

(۱۲) د کلي سرود سرحدي
پولس څوکي نه وۀ خبر کړي؟
دغو ډول وغراوۀ (يا وواهه) خو
څوکي له ئي سهي و نه ليرۀ -
او د باد د سبب د څوکي سرود
د ډول آواز وانه وريد - د رسالي
گشت د اړۀ د لري نه وليدۀ
خوهله (يا حمله) ئي پير نه شوه
کړي ولي چه لاري ډيري نا کاري
وي او د هغو آسونه گړندي نه
شوتلي *

LESSON XXIX.

H. S. PUSHTU. *April, 1900.*

(1) What is the date?
It is Friday, the 29th.
Remember that we start the
day after to-morrow. Send

(۱) څو يم تاريخ دي؟ د
جمعه ورځ ده او يو کم ډيرشم
قاربنغ دي - ياد لره چه مونږ به

the camels with the tents on with the advance guard, and we will ride out the first march, starting about mid-day. I will ride the grey mare, and you can take the bay. We will take the greyhounds with us, as we may possibly see a hare or two on the plain.

بل صبا روانیرو - اوینان سره د
 خیمو مخنی (یا اوانانس) گارد
 سره ولیره او مونر به ورومبی پراو
 سور لاشو او غرمه به روان شو -
 زد به په شنه اسپه سور شم او ته
 په سره سور شه (یا سور بکدی
 شی) - مونر به بنکاری سپی (یا
 تازیان) خان سره واخلو - گمندی که
 په میدان (یا میره) کنس شه
 سوپی په مخ راشی *

(2) Had you told me earlier I would have come yesterday. I could not help it. I sent a man to you three days ago, but he lost his way. He says that he met a party of raiders, and hid in a cave all night to escape them, but this may be merely an excuse.

(۲) که تا ماته ورومبی ويلي
 وي نوزد به پرون راشی وم - په
 دي کنس زد گرم نه یم - دري
 ورخي کیري چه ماتا ته یوسری
 در لیرلي و خوغه لار غلطه
 کرد - هغه وایي چه ما له یوه
 داره په مخ راغله او د هغي نه
 بچ کیدو دپاره تمامه شپه په یوه
 سمخ کنس پمت شوم - خو گمان
 دی چه داسی یوه بهانه ده *

(3) While the regiment were encamped at Pabbi, on the night of Thursday 2nd instant, some rifle thieves cut a hole in the guard tent and stole two Lee-Metford rifles and a bolt. The sentries outside the camp fired at the thieves as they were running away, and, it is believed, hit one, as blood-stains were found in the nullah this morning. On the same night two boxes of ammunition, one of blank and one of empty cases, were stolen from the railway station at Nowshera. It is said that the rifles and ammunition were smuggled across the frontier hidden in coffins.

(4) A raiding party of about seventy Aka Khels raided the mills of the

(۳) د دې میاشتي په دویم تاریخ د زیارت په شپه چه پلتن پبو کنبس دیره ک نو یو خو د توپک غلو د گارد خیمه کنبس سورې وکړ او دوه اوه دزې توپکونه او یو تیر ئې پمت کړه - او چه غله زغلیدل نو د پراونه بهر سنتریانو پر دزې وکړې او یقین دې چه یو ئې په کنبس ووبشت خکه چه نن سحر په خور کنبس د وینو داغونه وو * هم په هغه شپه د نوبهر په سټیشن باند د میگزین دوه سندوقونه یو د شلخو او یو د تشو کارطوسونو غلا شو - وایې چه توپکونه او میگزین غیر علاقی ته په سندوقونو (یا تابوتونو) کنبس پمت یورې شو *

(۴) دوه جمعې کیرې چه د یو اویا تنو اکاخیلو د اړه دلندې

village of Landai a fortnight ago. They carried off about twenty loads of flour and wheat, which they loaded on donkeys. There were tracks of flour all the way to the border.

په کلي پرېوته (يا برېد ئي وکر)
شل بار اوږه او غنم ئي په خرو
بار کړل او يو ئي وړل - د غيږ
علاقې برېد پوري په ټولي لاري
د اوږونښي وي *

(5) The regiment will parade to-morrow at day-break for a reconnaissance towards Shabkadar. Supplies for two days will be taken on regimental transport. No tents will be taken. No wheeled transport can be taken, as the unmetalled roads are very heavy, owing to the recent rain.

(5) پلټن به صبانمر خاته
شبقدر ته په گشت تلو دپاره
قواعد کوي - د پلټن په بارېد اړي
باند به د دوه ورځو رسد وړي
شي - (خه) خيمي به وړي نه
شي - گاډي به نه شي بيولي
ځکه چه کچه لاري اوسني باران
په سبب ډيري خټي وي *

(6) How do you divide your tribal subsidy? There are eleven elders in my section, and the subsidy is divided among them in proportion to the number of fighting men of each family. My own share is 91 rupees a year. I divide this among

(6) تاسو د خپل قام ماجب
څنکه ويشي؟ شما په گندي
کښ يو لس سپين ږيري دي
اود هريوکورد ملاتړوپه حساب
باند ماجب ويشلي شي - شما
خپله برخه يو د پاس څلور نيمې
شلي روپئي د کال دي - زه دا

my own relations, giving $\frac{1}{4}$ to be divided among those of my cousins and nephews with whom I am on good terms.

(7) The usual way of settling small disputes in Tirah is to refer the case to some mulla, who is supposed to give his decision according to Muhammadan law, but in most cases the mulla is bribed.

(8) Owing to the famine in the Punjab, rates are very high in the Peshawar district—wheat is $8\frac{1}{2}$ seers, barley $13\frac{1}{2}$ seers, Indian corn 12 seers to the rupee. The crops in the district have been good and plentiful; but the poorer people do not benefit by this, as surplus grain, instead of being sold here, is sent down country by rail.

په خپلو عزیزانو کښ ویشم او
څلورمه برخه خپلو هغو تربورانو
او وریرونو کښ ویش کپاره
ورکوم چه ما سره ئي روغه ده *

(۷) په تیراه کښ د وارو جگړو
د خلاصولو عام لار د ده چه جگړه
یو مالا له چه د خلقو پر گمان (یا
یقین) وي چه د ئي د شریعت
په لار حکم ورکوي د ئي خوا اکثر
ملا بدې و خوري *

(۸) د پنجاب د قحط له
سبب په پشاور کښ نرخونه
دیرگران دي - غنم اته نیم سیر
اوربشي د بارلس نیم سیر او
جوار د ولس سیر د روپئې دي -
په دي ضاع کښ فصلونه ښه او
دیر شوي دي خو خوارو خلقوته
د دي څه لایده نه رسي ځکه
چه زیاتي غله دلته خرڅیدو په
ځاي ښکته ملکونو ته ریل کښ
آستولي کیري *

(9) The new settlement will begin next spring, and will last through the summer and possibly through the autumn. A considerable increase in the revenue is expected, as much waste and barren land has been brought under cultivation by the opening of the new canal. Some Peshawar bankers have become wealthy by buying up at a low rate lands which were formerly valueless and are now very rich. The relations of the vendors, however, claim rights of pre-emption, and the cases will be heard by the Settlement Officer.

(۹) نوي بندوبست به په
دي (بل) سپرلي کښ شروع
کيري او ټول اوري او (مُند چه)
مني پوري به وي - د ماليي د
ديريز پاتيډو اميد دي ځکه چه
د نوي ولي په سبب دييره
وچاره او شاره زمکه آباءه شوي
ده - د پشاور ځمني ځمني
کوټيداران د هغو زمکو په آخستو
چه اول د هيش نبي (يا د هيش
بيعي) نه وي او اوس ديري
خربي (يا سوندي) دي مارډ
شوي دي - خو د خرڅوونکو
خپلوان اوس د شفعه دعوي
کوي او د بندوبست صاحب
به دعوي آوري *

(10) Owing to the heavy rainfall the river is in flood, and considerable damage is done to villages along the banks. In one village three

(۱۰) د زورور باران له سبب
سیند په سیلاب دي (يا سیند
کښ سیلاب راغلي دي) او هغه
کله ته چه په غاړه ئي دي لوي

houses were washed away last night, and some of the inhabitants were drowned. The loss of cattle too has been great, and the bodies of cows and sheep have been washed down in large numbers. Some part of the revenue will have to be remitted.

نقصان رسيدلي دې - په يوه کلي
کښن بيکا دري کورونه لاهو شول
او څه خلق هم د ووب شه مال
هم ډير نقصان شوي دي او
ډيري غوا او گډي لاهو شوي - د
ماليي څه حصه به معافيري *

LESSON XXX.

SPECIAL PAPER.

H. S. PUSHTU. *April, 1900.*

(For Revenue Officers.)

(i) Occupancy tenants are rare in the Peshawar District, except in Mardân, and mortgages are not heavy except in the Peshawar and Hashtnagar Tahsils, which contain the most valuable lands in the district, and as usual show the largest proportion of alienation by sale, &c. The average unin-

(۱) موروئي مزارعان (يا
کاشتکاران) د پښاور په ضلع کښن
بي د مردان ډير لږ دي او گانري
بي د پښاور او هشتنگر تحصيل
نه چه په ضلع کښن له ټولو نه
ښي زمکي ئي دي او ډيري
زمکي په کښن خرڅيري (يا
کانډه کيري) بل ځاي ډيري نه

cumbered area per holding—viz. 10 acres—is therefore sufficient, especially when the usually high proportion of irrigated area is borne in mind.

وي (يا ډيري لري وي) - د
ډيري آبي زمکي (يا رقبې) په
نسبت سره چه خيال وشي
نو په يوي قلبي (يا کهاتي) پسي
شل جريب خلاصه زمکه په
اندازه بالکل بس ده *

(2) One of the principal duties of Tahsildars in the Punjâb is to arrange for the supply of rations and carriage to troops passing through their Tahsil limits. This task has been rendered somewhat difficult by the issue of orders by Government forbidding forced labour; but the "Zaildâri" system introduced into the district during the recent settlement has lightened the burden of Tahsildars in this respect, and most of the Khattak carriers are always

(۲) د پنجاب د تحصيلدارانو
کارونونه يو لوي کار دا دي چه
کوم فوځونه چه د هغو د
تحصيلونو په حد کښ تيريري
د هغو د رسد او باربرداري
بندوبست کوي - دا کار په
سبب د هغو حکمونو د سرکار
چه بيگارئي منع کړي دي څه
قدر گران شوي دي - خو د
ذيلداري دستور چه په دي
اوسني بندوبست کښ په دي
ضلع کښ جاري شوي دي د
تحصيلدارانو دا بار سپک کړي
دي - او اکثر خټک مډکانان

ready to help their "zail-dârs" in procuring carriage.

(3) The general grounds on which revision of assessment in the direction of enhancement of revenue can be justified are, that prices have risen during the past few years, that cultivation has increased owing to the opening of new canals, that the border has been completely pacified since the last settlement, and life and property on the whole are more secure, and that communications have been improved by the opening of railways and the construction of roads and boat-bridges.

(4) The great difficulty in the Bara group of private canals has always been the equitable distribution of the

مُدام تيارويي چه خپلو نيلدارانو
ته دَ باربرداري په پيدا كولو
كښن مدد وركړي *

(۳) عام وُجوهات چه دهغو
له سبب د ماليي نظر ثاني (يا
نو باره ليدل) د زياتولو په غرض
پكارده - د دې چه په تيرو لږو
كالو كښن نرخونه گران شوي دي
او دنوي ولو په جوړيدو كاشت
زيات شوي دي او د تير
بندوبست راسي په سرحد
ندي بالكل امن دي او خان
او اسباب (ياس و مال) بيخي
په امن كښن دي او د ريلونو او
لارو او د بيهو پيلونو له جوړيدو تلل
راتلل (يا آمد رفت) زيات
شوي دي *

(۴) د بارې اولسي ولو كښن
ديره مشكل داده چه په اړوي
كښن د اوبو ویش برابر نه شي

water-supply, which during the hot weather is very scanty. It is possible to take out flood channels from ravines, but they cannot be solely depended on for irrigation purposes. The project of a new canal has been sanctioned by the Government of India, and the construction will shortly be taken in hand and finished before long.

کیدي ولي چه اوبه کمي وي -
له خوړونونه سړي سيلابي ولي
ويشي شي - ليکن ټول کار
د کاشت په دوي کيدي نه شي -
(يا په هغو د اوبو پوره اعتبار نه
شي کيدي) - د يوه نوي نهر
بنا لوي سرکار متصوره کړي ده
يوخو ورځو کښ به پر لاس پوري
شي اوزر به جوړ شي *

(5) The canal has been an enormous boon to the land-owners, who in many cases have accumulated considerable fortunes out of the profit arising from the irrigation. The waste and deserted lands have been completely cultivated and irrigated, and now raise a large surplus produce. The arrangement for the distribution of water is, however, not very satisfactory, and people complain of the

(5) نهر د زمکي خاوندانو
دپاره يو لوي نعمت دي چه
دپروپه کښ لوي دولتونه د زمکي
آوي کيدلو سره جمع کړل -
شاهي او وچاري زمکي ټولي
کړلي او اوبه شوي دي او اوس
پکښ له خپل خرڅ نه زيات
حاصلات کيږي - خو د اوبو د
ويش بندوبست دپه ننه نه دي
او خلق د نهر (د محکمې) وروکو

irregularities practised by the subordinate officials of the Irrigation Department.

(6) You have no certificate to show that you are the legal representative of the deceased, and you cannot therefore apply for an order to set aside the orders passed. If you, however, desire that proceedings be postponed till you have produced the required certificate, I will do so; but if on the day fixed for the hearing of the case you do not appear before the court, you will be supposed to have failed in obtaining the certificate, and the suit, which is also barred by limitation, will be given against you.

افسوانو د لاس تنگ دي - (يا)
د هغو د بد انتظامي ژړا کوي) *

(٦) تاڅخه څه داسي کاغذ
نشته چه تردا معلومه شي چه
ته د هغه مرسري (يا مري) اصل
(يا جائز) مختاريي او ته له دي
سبب د هغه حکم د منسوخې
دپاره چه جاري شوي دي
درخواست نه شي کولي - او
که خواه مخواه ستا هم دا خوبه
وي چه ترڅو چه تا دا کاغذ
راوړي نه وي تر هغه د اءمقدمه
ملتوي شي (يا د دي مقدمه
تاريخ بدل شي) نوزه به داسي
وکوم - ليکن که ته په هغه ورځ
چه د مقدمي د آوريدو دپاره
مقرره شي (يا په مقرر تاريخ)
حاضر نه شي نودا به وگنډلي شي
چه تا مختار نامه پيدا کولي نه
شوه او مقدمه به چه زايد الميعا
د هم ده ستا برخلاف فيصله شي *

(7) Remember that when the attachment has remained in force for one year, and you have not obeyed the decree, and the decree-holder has applied to have the attached property sold, I shall be bound to do so, and to dispose of the sale proceeds as I may think best. It is therefore better for you to settle your case with the decree-holder privately, and not to allow the law to take its course. I give you two months for this, after which you must attend the court.

(۷) یاد لره چه که قرقی تر
 یو کال پوری په دستوروی او ته
 ډگری پوره نه کړی او ډگریدار
 درخواست وکړی چه هغه قرق
 شوی مال د خرڅ شي نوزد به
 خواه مخواه داسی وکړم او د دی
 خرڅ شوی مال چه څه قیمت
 وی هغه به څنگه چه زه مناسب
 گنرم داسی وکړم - له دی
 سبب تا له به نه وی چه د
 خپلی مقدمی ډگریدار سره په
 کور کښ روغه وکړی او مقدمه
 کچرئ ته پری نه رډی (یا
 قانونی کارروایی ته ضرورت پری
 نه رډی) - زه دی خبری له دوه
 میاشتی مهلت درکوم پس له
 دی به کچرئ کښ حاضر پری *

(8) In all cases in which the police are accused of extorting confessions or maltreating persons arrested,

(۸) په ټولو مقدمو کښ (یا
 په هره مقدمه کښ) چه په پولس
 دا تومت وی چه دوئی په زور

the District Superintendent should immediately proceed to the spot and thoroughly investigate the matter, and report the result of his inquiry to the District Magistrate and the Deputy Inspector-General of Police. The accused persons need not be present on the spot, but they should be given every opportunity of producing their witnesses. No cross-examination is necessary.

خټق قایل کړي وي يا په نيولو
سرو باندي ئي ظلم کړي وي د
پولس کپټان له باندې دې چه
سمدستي د هلته لارشي او په
ښه شان د د معاملي تحقيقات
وکړي او دخپل تحقيقات خبر
د دپټي کمشنر صاحب له او د
پولس ورکوتي جرنيل صاحب
له ورکړي - ملزمان د په موقع
باندي حاضر نه وي ليکن هغوي
ته د خپل شهادت پيدا کولو
دپاره هر قسم موقع د ورکړي
شي - په هغوي باندي د جرح
سوالونه د و نه کړي شي (يا د
جرح د سوالونو ضرورت نشته) *

(9) After the expiration of the term of security, a second security cannot be demanded, except on some new proof of bad livelihood. Where the charge upon

(۱) د خمانت د ميعاد په
تيريدوبي له دې چه څه نوي
ثبوت د بد معاشي (يا بد روز
گارې) نه وي بل خمانت
غوښتي نه شي - که جرم داسي

which a person is tried is one of injury to the person, a Magistrate cannot require security for good behaviour on the ground that the accused is a person of violent or dangerous character. The mere fact of a previous conviction of an offence involving dishonesty is not sufficient to justify the taking of security from a person.

وي چه په هغه کښ د يو سړي
 د لاس بل سړي ته ضرر رسولي
 شوي وي نو مجسټريټ
 صاحب په دې وجه د نيک
 چلني ضمانت نه شي آخستې
 چه ملزم ډير بد خوږي يا تڼد
 سړي دې - خالي په دې خبره
 چه په يوه سړي وړاند د بد
 ديانتې جرم ثابت شوي وي
 ضمانت آخستې کيدې نه
 شي (يا خالي دا امر کافي نه
 دې چه په يوه سړي د بد
 نيانتې جرم وړاند ثابت
 شوي وي او هغه نه د ضمانت
 واخستې شي) *

(10) This is the fourth day since I began to learn Pushto. The thieves were standing on the top of a mound and we fired upon them. I do not understand

(۱۰) دا څلورمه ورځ ده چه
 ما پښتو زده کول شروع کړي
 دې * غله د يوې غنډې په
 سرو لارو او مونږ پر دزي وکړي *
 زه د غيب په خبرو نه پوهيږم *

prophecy. His daughter eloped with a slave and disgraced the whole family. How many fighting men have you in your village? Small-pox has appeared in the city. Yoke, oxen, plough, threshing - floor, camel, wolf, parrot, cow, dung, locust.

دَهغه لور يوډ سرلي سره متيزه
 شوه او قول کور ئي بد نام کم *
 په کلي کينس د خو ملاتړ دي ؟
 په نېهر کينس ننکي ننگاره شوي
 دي * جېغ - غوايه - يوې (يا
 قلده) درمند - اوښ - ليوه -
 غلطې - غوا - خيډاکه - ملخ *

APPENDICES.



APPENDICES.

APPENDIX I.

A Comparative Table of Intransitive Verbs.

(See sheet.)

APPENDIX II.

A Comparative Table of Transitive Verbs.

(See sheet.)

APPENDIX III.

Regulations for Examination in Pushtu by the
Higher and Lower Standards.

(*A. P. I.*, vol. ii., sec. xxiv., part v., paras. 65 to 77.)

HIGHER STANDARD.

Examinations in Pushtu by the Higher Standard are held twice a year (in April and October), at the following centres :—

At Peshawur, by the Central Committee			
At Dera Ismail Khan, by a Local Committee.			
At Meean Meer,	„	„	„
At Quetta,	„	„	„
At Gilgit,	„	„	„
At Chitral,	„	„	„

The Examinations and Tests are :—

	MARKS.
(a) A written translation of a passage in narrative or historic style from English into Pushtu.	100
(b) Reading and construing portions of the text-books, viz. :	
i. The Ganj-i-Pukhto.	.
ii. The Tarikh-i-Mahmud-i-Ghaznavi.	100
(c) Translation <i>viva voce</i> , and with readiness, of a paper of conversational sentences read out by one of the Examiners.	100
(d) Conversation with a native of the country, with fluency, and such correctness of grammar, idiom, and pronunciation as to be at once intelligible.	100
Total	<u>400</u>

These papers are set by the Central Committee. Local Committees examine only in subjects (b) and (d), reporting to the Central Committee the marks they award. The written translations (a), and the renderings of the colloquial sentences (c), which are taken down by the Committee in the Roman character at the candidate's dictation, are forwarded to the Central Committee, who award marks.

To pass, a candidate must obtain at least 50% in subjects (c) and (d), and 50% of the total. *To pass "with credit,"* a candidate must obtain at least 65% in each of the four subjects, and at least 75% of the total.

LOWER STANDARD.

Examinations in Pushtu by the Lower Standard are held quarterly, on the first Wednesday in January, April, July, and October, in all military stations where there are candidates, and where the services of qualified officers are available to form a board.

The Examination Committee consists of 3 officers, one of whom must have passed in Pushto by the Higher Standard, and the remainder by the Lower Standard.

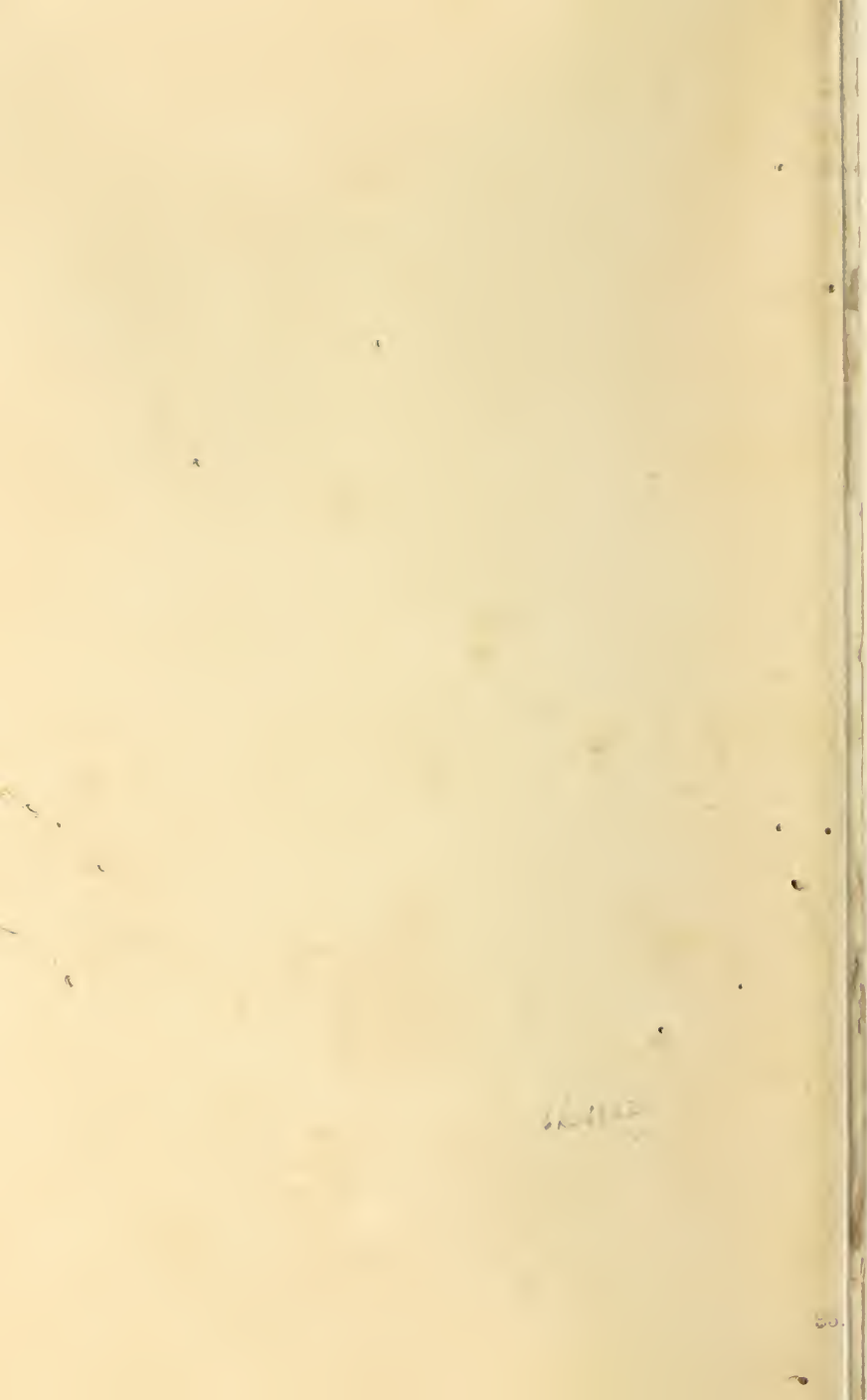
The Examinations and Tests are :—

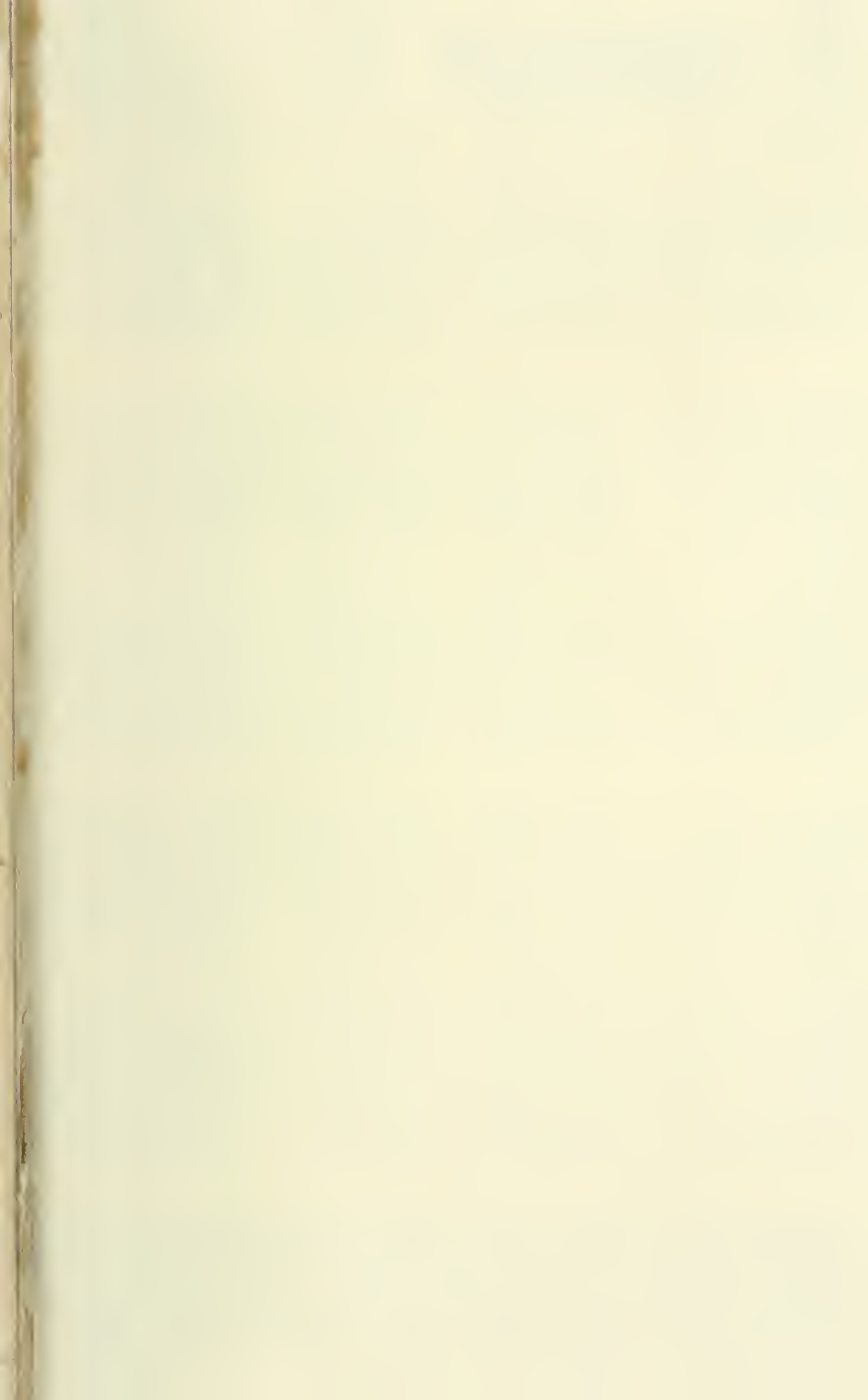
(a) Reading and translating with accuracy not less than half a page of the GANJ-I-PUKHTO.	MARKS.
.	100

- (b) Conversing with the Examiner, or with a native, on subjects likely to occur in the performance of regimental or professional duty, in the transaction of ordinary business, or in the course of every-day life. . 100

To pass, a candidate must obtain at least 50% in each subject.

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